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# Table of Contents

Editorials:		5
Institutes for Teachers at the Catechetical Congress in Hartford. Spiritual Motivation, Spiritual Havoc, or Neither. To High School Principals. "Are You a Holy Angel?" May Our Advertisers Serve You?		
Religion in the Elementary School.		
Mosaic Institutions	Rev. William L. Newton	11
Preventing Crime by Teaching in School What Is Neglected in the Home	Rev. Eligius Weir, O.F.M.	16
High School Religion:		
<i>The Christian in the World</i> by Reverend Virgil Michel, O.S.B.	Rev. C. W. Clark, S.J.	22
The Encyclicals Again	Sister Teresa Aloyse, S.P.	28
College Religion:		
What Catholic Universities Are Doing to Help Prepare and Improve Teachers of Religion	Rev. R. G. Bandas	34
The 1937 Freshman Religion Placement Test	Sister Mary Loyole, S.N.D. and Rev. W. F. Cunningham, C.S.C.	41
The Confraternity of Christian Doctrine:		
Recent Trends in Protestant Church Schools	Rev. J. K. Daly	49
Notes from the National Center of the Confraternity of Christian Doctrine		66
Theology for the Teacher:		
The Virtues in General	Rev. James W. O'Brien	73
New Books in Review:		80
<i>The Pivotal Problems of Education. The Religion Teacher's Library. Confirmation in the Modern World. A Second Sheed &amp; Ward Survey. Naturalism in American Education. The Life of Jesus. Heart to Heart. Discourses on the Apostles' Creed. Radio Replies. The Church in United States History. Our Blessed Lady: Sermons. The Daughters of Dominic on Long Island. Social Ideals of St. Francis. A Catechism on Birth Control.</i>		

*Nilil Obstat,*

F. V. CORCORAN, C.M.

*Censor Deputatus.*

*Imprimatur,*

✝ GEORGE CARDINAL MUNDELEIN,

*Archbishop of Chicago.*

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## Editorial Notes and Comments

### INSTITUTES FOR TEACHERS AT THE CATECHETICAL CONGRESS IN HARTFORD

Readers of this JOURNAL may procure programs of the Fourth National Catechetical Congress of the Confraternity of Christian Doctrine from the office of the National Center in Washington.\* Our immediate purpose in mentioning the coming convention in Hartford is to call attention to the teacher institutes to be held on each day of the Congress. On the opening day October first, theologians, authorities on methods, and individual teachers selected for their efficiency in teaching public school children, will take part in the day's program. A theologian will explain a selected doctrine or a phase of the doctrine in terms of teacher needs. A professional educator will outline methods appropriate for the presentation of that doctrine or phase of doctrine to the group or groups designated on the program—teachers of primary grades, intermediate grades or high school years. On Saturday morning and afternoon the same doctrine with which the opening meetings were concerned will be presented by a large number of teachers to small groups of public school children. The plan of the teacher institutes in Hartford is most praiseworthy. The program makers illustrate their understanding of a most desirable and necessary combination in teacher orientation and practice, the need of an adequate understanding of a doctrine, the utilization of approved techniques, and their practical application by teachers.

\*1312 Massachusetts Avenue, N. W., Washington, D. C.

## SPIRITUAL MOTIVATION, SPIRITUAL HAVOC, OR NEITHER

Last winter Dr. Edward A. Fitzpatrick presented "The Aims of Mt. Mary's College" in *The Catholic Educational Review*.<sup>1</sup> We could dwell editorially on each of the aims discussed. However, our present consideration is with but one sentence. Dr. Fitzpatrick says: "Any teacher, any textbook, the presentation of any course which does not help to promote a spiritual motivation, or that results in spiritual havoc or intellectual disintegration, is not helping to realize the objective for individual development of Mount Mary College." The question might well be raised if the administrators of our colleges should not investigate teachers, text books and presentation of courses in terms of spiritual motivation, spiritual havoc or intellectual disintegration. Investigations could be made without great expense; graduates and senior students would like to cooperate. Results might be challenging, and they certainly would be interesting. To what extent are *all* classes and *all* teachers, without exception, contributing to spiritual motivation? Or, are there teachers, while interfering in no way with spiritual growth, offering nothing whatever to its development? If the last condition exists, should it have a place in a Catholic institution of learning?

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### TO HIGH SCHOOL PRINCIPALS

Here is a suggestion that might interest the high school principal. At your next faculty meeting, ask the teachers assembled to note briefly the desired attitudes and ideals, those pertaining to Religion, that they hope to achieve during the

<sup>1</sup> Edward A. Fitzpatrick, "The Aims of Mount Mary College," *The Catholic Educational Review*, Vol. XXXVI, No. 1 (January, 1938), pp. 43-46.

present year's work. Are teachers conscious of this problem? Do they know that, in practice as well as in theory, they must provide for these objectives in the same way as they do for specific units or blocks of work in the several fields of organized knowledge? One can hardly expect teachers of other subjects than Religion to have religious attitudes and ideals in the foreground of their attention if the school does not encourage and urge them. We hope principals will be curious to carry out this suggestion at their next faculty meeting. Perhaps it would be well not to mention it to teachers in advance. The data might be all the more revealing. The principal, however, must realize that if Christian character is the first objective of the school the teachers of all subjects must be definitely conscious of the importance of their personality, teaching and subject in the development of desirable attitudes and ideals. The non-Catholic educator may well raise the question: "What are desirable attitudes and ideals?" To the teacher in the Catholic school, however, this question is not baffling; it is capable of precise presentation.

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#### "ARE YOU A HOLY ANGEL?"

"They are still separating the sheep from the goats!" The above exclamation was recently hurled at us by one engaged in the religious instruction of public school children. For ten months she had worked with a group of public school boys, preparing them for the day of Confirmation. She loved each and everyone of them. Some of them were little and some of them were tall. All of them were poor in the goods of this world. With a feeling of satisfaction she left home to be present at the administration of the Sacrament of Confirmation. Out of the corner of her eye she waited for the pro-

cession to enter the church. When it commenced, she watched eagerly to find the boys she had prepared for that night. The procession for the administration of the sacrament commenced and continued. First the little boys, then the middle-sized boys and, lastly, the tallest, but nowhere in the group did she find one of the eleven lads in her class. At the close of the procession, however, she discovered them, a motley group, small and tall together, but a group by themselves, completely separated from the parochial school children. Years ago strange feelings were aroused within her when a Sister from the parochial school would say: "Are you a holy angel?" And when the teacher, then a child, answered in the negative, she was not allowed to sit with the rest of the children in church. She was a public school child. The Holy Angels' Society was made up of parochial school children.

We could enumerate various reasons why children in the parochial school and children from the public school are kept separate in church affairs. Order alone might suggest it. However, it might be preferable to sacrifice order for charity and make the underprivileged in Religion feel at home, even a person of importance, in God's house. Children themselves are seldom to blame for attendance at public schools.

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#### MAY OUR ADVERTISERS SERVE YOU?

When this issue of the JOURNAL reaches our subscribers many of them will be engaged in the work of selecting and ordering materials, particularly textbooks, for this new school year. The JOURNAL OF RELIGIOUS INSTRUCTION would like to take this opportunity to remind readers of the following publishers and houses whose material were advertised in its pages during the year 1937-1938.

World Book Co., 2126 Prairie Avenue, Chicago and Yonkers-on-Hudson, New York.

Publishers of Mother Bolton's "The Spiritual Way," four books in Religion, for grades 3 to 6.

William H. Sadlier, Inc., 64 E. Lake Street, Chicago and 11 Park Place, New York.

Publishers of "The Catholic Action Series," religion texts for high schools; *Bible Lesson with Study Guides*, *The Baltimore Catechism with Study Lessons*, No. 1 and 2, and *The Mass Explained to Boys and Girls*—texts for elementary schools; *Studies in Religion* (Catholic Morality) for use in religion classes for public high school students.

St. Anthony Guild Press, Paterson, New Jersey.

Publishers of *A Little Child's First Communion*, a series for the use of parent and teacher in the early indoctrination of the child mind. *The Religion Teacher's Library*, a selected, annotated list of books, pamphlets and magazines bearing upon every phase of the teaching of religion. *The Means of Grace* and *The Way of Life*, enriched developments of the Baltimore Catechism on the Sacraments, Mass, Prayer, and the Commandments of God and the Church. For advanced grade and high-school students and study clubs. *School Year Instruction Manual of the Confraternity of Christian Doctrine*, complete day-by-day outlines, with valuable appendices on project work. *New Testament Syllabuses* of the Confraternity of Christian Doctrine. Life of Christ, Parts I and II; History of the Apostolic Church, Part III. Outlines for study clubs. *Maps of the Land of Christ*, 23 colored maps covering our Lord's journeys, especially for use with the Syllabuses. *Pictures for Life of Christ Project*, over 100 subjects in two colors. Small size, gummed ( $2\frac{1}{4} \times 3\frac{1}{8}$ ), with captions, pack of 50 of one subject. Large size, ungummed ( $5 \times 7$ ), with detailed descriptive legend.

George A. Pflaum, Publisher, Inc., Dayton, Ohio.

Publisher of *The Young Catholic Messenger*, *Our Little Messenger*, *Junior Catholic Messenger* and *The Confraternity Messenger*.

Ditto, Incorporated, 2249 W. Harrison Street, Chicago.

Publishers of hectograph books in Religion:—*Praying the Mass*, *Commandments of God and the Church*, *The Life of Christ*, and *Preparation for First Communion*.

Sheed & Ward, 63 Fifth Avenue, New York.

Publishers of *Priest and Penitent, Our Lady of Sorrows, Confirmation in the Modern World, Does God Matter for Me? Introduction to Scripture, Pope Pius XI, Groundplan for Catholic Reading*, and a host of other materials of interest to the Catholic educator.

G. & C. Merriam Co., Springfield, Massachusetts.

Publishers of *The New Merriam-Webster Dictionary*.

F. E. Compton & Co., 1000 N. Dearborn Street, Chicago.

Publisher of *Compton's Pictured Encyclopedia*.

School Products Bureau, 517 S. Jefferson Street, Chicago.

School supply dealers and publishers of files, report folders, maps, and diorama posters.

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### EQUALIZING EDUCATIONAL OPPORTUNITY FOR WHOM?

Because we Catholics have so much at stake, so much that is sacred and of eternal value, I believe it is our sacred obligation to do all in our power to promote the scientific study of education and to utilize the findings of scientific pedagogical experiment, for the purpose of increasing the effectiveness of our work.

Rev. George Johnson at the National Catholic Educational Association's annual convention, Milwaukee, Wis., April, 1938.



# Religion In the Elementary School

## MOSAIC INSTITUTIONS

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REVEREND WILLIAM L. NEWTON

St. Mary's Seminary  
Cleveland, Ohio

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EDITOR'S NOTE: Beginning with the January, 1938 issue this JOURNAL began the publication of articles for the teacher of the Bible. Readers who would like to see particular topics treated in Father Newton's section are asked to send their suggestions and questions to the editorial office of the JOURNAL or to Father Newton in Cleveland.

The two years, approximately, which the children of Israel spent at Mt. Sinai witnessed not merely the gradual coordination of their members into a unified people; they likewise saw the establishment of the two great agencies of that coordination, the Law and the Ritual revealed to Moses. To carry away a complete picture of this part of the story, we should not give in to the temptation of hurrying through those pages which tell of the Law and the details of Israel's external worship. They are essential. We have come out of Egypt with Israel, a poorly instructed, rather loosely jointed assemblage. Here at Mt. Sinai God dictates for them the rules which are to govern their existence, and which are to make of them one people, with one culture. For the years of their wanderings in the desert we see the application of these rules, and their eventual establishment as the key to all Israel's history.

To assist in drawing attention to these institutions, and to point a way of making them interesting, we shall devote this article to the Law and the following article to the Ritual

of Israel. From both it can be observed the teacher will discover helpful illustration from what has of late been brought to light concerning the general Semitic culture in which the story of Israel is laid. We should try to realize that neither the Law nor the Ritual of the chosen people was entirely new, in the sense that neither has been at all known prior to its revelation at Mt. Sinai. On the contrary, in general character, and in many of their details, both were part of the life led by all the tribes of that age. This does not mean to say that there was nothing new given to Moses at Mt. Sinai; it means, rather, that in the older forms of law and ritual, fairly common to mankind, a new direction and purpose, and new details were added to make them effective for God's elect people.

#### I. THE LAW

In the laws promulgated by Moses at Mt. Sinai a distinction is made between the "words"<sup>1</sup> and the "judgments".<sup>2</sup> This distinction should be noted. The former, our "ten commandments," are purely ethical. The latter are social, but with a definite relation to the "words."

So far, neither archeologist nor historian has discovered anything that might resemble, in ancient law, the ethical "words" which were given to the Israelites. So true is this that the rationalist schools of interpreters are unwilling to grant the Mosaic authorship of these ethical precepts, attributing them rather to the prophets of the 8th and 7th centuries B.C. In the Egyptian Book of the Dead there are traces of ethical thought, but these only serve to make clearer the fact that Israel alone enjoyed a definite ethical code. All men must have some consciousness of the general principles of the Decalogue, because of their connection with the natural law. Still we may affirm with certainty that to no other people was there given this formal revelation of the commandments, so complete and well ordered that no later improvement has ever been suggested.

Further, it is extremely important to notice that these

<sup>1</sup> Ex. 20, 1-17; Dt. 5, 5-22.

<sup>2</sup> Ex. 21, 1-23, 33.

ethical Laws were the heart of Mosaic legislation, basic to all the social law, and taking precedence over even the laws that determined the religious services.

When we then come to examine the "judgments," we are at once aware that many of the statutes find parallels in the already existing laws of other ancient peoples. An early attempt at the codification of such laws may be found in the splendid Code of Hammurabi, which dates from approximately 2000 B.C. That other such codes were in existence, written or unwritten, we know with definiteness. Similar efforts are found in the history of Sumer and Akkad, carrying us back a good thousand years beyond Hammurabi. But this is not surprising. Men living in community must have their interrelations directed by laws; social intercourse follows generally the same lines within the framework of a common culture; the principles of justice are the common property of the human race. We need not wonder, therefore, if the definition of law in independent tribes or sections of a people, such as the Semites, frequently falls into the same forms.

The question of direct borrowing, or of literary dependence, of Moses upon any existing code is not here the question. In the case of the "ten words" we know there was no code from which he might have drawn his material. In the case of the "judgments" such dependence cannot be taken for granted. Since Moses was educated in the court of Egypt, he must have been acquainted with the legal traditions of the various peoples. At the time of the exodus, however, he would have been more directly influenced by the needs and prospects of his own people. It is here that we may locate the divine intervention which is ultimately responsible for the Law: the ethical foundation, the superior aim, a great many of its details, were all directly given by God to Moses, and thus the Law was revealed.

The years which followed the giving of the Law had much to do with the application and interpretation of its statutes. We must not forget the disposition of the people who were now subject to this Law. In Egypt they were in a position to feel only the burden of law; a sense of freedom, coming with

their release, would make them difficult to handle. Moses was still the mediator, although he had been given some assistance in the divine appointment of the seventy elders.<sup>3</sup> His was the task of judging according to the Law, and thus of ultimately determining its interpretation. It is interesting to read the Books of Numbers and Deuteronomy in this respect. The repetitions of the statutes found there reveal how the Law met the new and varying conditions under which the people passed. But more important, the new interpretations thus given formed the basis of the tradition on which all later application of the legal principles would rest.

There is one aspect of the Law which must not be overlooked: its aim was not merely social wellbeing, but rather individual and national holiness. This may be seen very clearly from the laws which are read in the Book of Leviticus. The conduct of the high priest was carefully regulated because he was "holy to the Lord," i.e., separated for the service of the Lord. But in a similar way, and just as truly, the whole nation had been set apart for the service of God, and hence the origin of levitical laws covering the conduct of the people. It is this same ideal which must be read into all the Mosaic legislation, not merely in that which bordered on the ritual. The ten commandments directly sought this holiness; the social ideal of the "judgments" was higher than mere material welfare. And it is this which especially makes the Law of Moses something unique in ancient legislation. It regulated the life of Israel as the people of God: any violation of it made them unworthy of God, it made them also unworthy of incorporation in the group which was known as His people.

It is no exaggeration to say that all the later history of this people is the history of its Law. During the period of the settlement and of the Judges, it is curious to observe how little attention was paid the Law. Even some of the heroes of the Lord are none too ethical. Later we often find the ceremonial overbalancing the ethical element of the Law. And after the return from the exile a new character is given to the people by their devotion to the Law. It was especially

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<sup>3</sup> Numbers 11.

during this period that the Law became a profession. The interpretations of the Scribes and particularly of some of the greater doctors of the Law were eventually formed into a law of themselves, and, dignified with the tradition that Moses had handed it on by word of mouth, this law soon acquired the same authority as that of the written Law.

The teacher, therefore, is to be urged to pay some attention to this element of the story of Exodus. We can understand why most teachers hurry over it, or neglect it entirely. But if they would glance ahead and try to realize the part the Law will play in all that remains to be seen, they would be inclined to make something more of an effort to master the subject themselves.

A final encouragement to this effort may be found in the fact that the proper estimation of the Law is of value not merely for the story of Israel, but especially for bringing home to the pupils the great lesson of the origin and function of all law. This rises quite naturally out of the story of the Mosaic Law. There we learn, for instance, that in the ultimate analysis all law is from God; the will of God in our regard is expressed in the laws we are asked to obey, especially in the ten commandments. There also we find apt illustration of the truth that law is essential for happy human relations, and that without the individual's willingness to observe the law there can be little social peace. These lessons, it is true, make up the final purpose of the Scriptures. They are to be found here no less than in the other, perhaps more interesting Books.

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#### EQUALIZING EDUCATIONAL OPPORTUNITY FOR WHOM?

Grace does not dispense with nature, nor does revelation contradict reason. Whatever the human mind discovers of value in any field or department of thought and action should be used for the propagation of truth. We should be no more suspicious of "new fangled" methods in the classroom than we are of "new-fangled" gadgets like the radio in the preaching of the Word of God.

Rev. George Johnson at the National Catholic Educational Association's annual convention, Milwaukee, Wisconsin, April, 1938.

## PREVENTING CRIME BY TEACHING IN SCHOOL WHAT IS NEGLECTED IN THE HOME

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REVEREND ELIGIUS WEIR, O.F.M.

Chaplain of Illinois State Penitentiary

Joliet, Illinois

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The home is the natural training institution, founded, endowed and perpetuated by the Creator Himself. The school is established by society, not to supplant but to complement the home. It would be absurd to expect the school to substitute adequately for the home. The artificial is always a poor substitute for the natural. No matter how perfect a school may be, it can never take the place of parental understanding, interest, solicitude, and love.

When the home is what it should be, the products of the home are a credit to society. When the home neglects its duty, society pays the price. A glance at the case-histories of the inmates in our penal institutions reveals that the majority of them come from homes that failed culpably or inculpably in the duty of training the children to be law-abiding citizens.

Selfishness is at the bottom of all crime. Self-control, along the lines of right reason, is the remedy. When the proper training is lacking in the home, it can, to a great extent, be supplied by other agencies. The most efficient agency to substitute for the home in this matter is the school.

Much good can be effected by the general work of the school, but the problem-child whose home training has been neglected demands personal attention. Each case must be studied to learn the cause of neglect at home, and effort must be made, as far as possible, to offset that cause in school.

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\* This paper was presented by Father Weir in Milwaukee at a meeting of the Parish-School Department of the National Catholic Educational Association's annual convention.

Individual attention is practically impossible where the teacher is overburdened with a large number of students. Even when the number of students is reasonable, the individual attention will greatly tax the teacher, but the results will be most gratifying. The tendency of human beings in general is to favor those who appreciate efforts in their behalf. A prison physician once resented the demands made on his time in caring for prisoners with the remark that the institution expected the inmates to receive the same attention as is given to Park Avenue patients. He was answered by someone saying that they should receive more attention, because they were more in need of it. Likewise, the child neglected at home should receive more attention in school.

The physical plays an important part in man's conduct. When physical defects have been corrected in anti-social cases the good effects on conduct have been most astounding. A school doctor, a trained nurse, or a well-informed teacher can easily detect the ordinary physical defects such as poor eye-sight, hearing, or bad teeth, and usually can succeed in influencing the parents to have the defect corrected.

The environmental factors influencing the child's conduct present a more delicate problem because they cannot be so easily corrected, since any interference on the part of the school in the domain of the parents is often resented and the child is made feel the resentment, thereby complicating the problem instead of solving it. Environmental factors that frequently exercise a baneful influence on the conduct of a child are, for example: the domination of one member in the home, favoritism toward one or the other, letting the child feel it was not wanted by its parents, the clashing of parental authority, over-solicitude or over-severity, physical or mental defects in a member of the family, religious differences or religious indifferentism, broken home, disgraced home or drunkenness, insufficient income, and undigested wealth. The school is not able to correct these abnormal conditions, but the knowledge that one or more of them is present in the child's home will give the teacher a better insight in the problem. The fact that these conditions cannot be improved is no reason to despair of the case. No matter how unhealthy



the surroundings are, history informs us that noble characters can nevertheless be cultivated. This proves that the bad influence can be offset by other salutary influence being introduced. No one is totally incorrigible. Experience with prisoners has taught me that the worst will respond favorably to a patient, understanding guidance.

The proper understanding of the case is of paramount importance. Temperaments, on which characters are developed, must be taken into consideration. Temperaments are inherited, characters are formed. The inherited evil tendencies must be checked, bad habits must be supplanted with good ones. In every human being you will find a predominant passion, more or less pronounced, which if not checked will enslave the victim.

Imparting correct knowledge, though necessary, is not sufficient to form a good character. If correct knowledge alone were necessary then all the moral theologians would be saints. The knowledge a physician possesses will not cure his ailments. Original sin has made "crooks" of us all, and only constant self-control straightens us out. Informing the mind without training the will is sharpening the tools of a "crook." The greatest criminals are not those behind prison bars, but those who through some modern forms of education, falsely so-called, are able to live criminal lives and clearly evade detection.

The most powerful factor in good character formation is the grace of God. The means of grace must be used by the subject himself. Gentle persuasion to make use of these means is effective of good. Force generates repugnance which results in the use of the means without the proper disposition and a total neglect of them when emancipated from pedagogical restraint. The good to be obtained from prayer, the reception of the sacraments, the assistance at Mass, should be presented in so attractive a manner that the child desires that good.

The neglected child invariably suffers the loss of self-respect. Nobody cares, he thinks, why should he care. He reasons, he cannot be worth much and hence will never amount to anything. He either becomes utterly discouraged



or determines if he cannot be a good citizen, he can be a good hoodlum. Loss of self-respect is at the bottom of ninety per cent of the cases in our penal institutions. The other ten per cent are either abnormal mental cases or victims of circumstances.

Self-respect must be restored before any hope of reformation can be entertained. This is best brought about by respectable people showing that they are interested in the child. Personal experience and the experiences of others sufficiently prove my contention. By way of example, I shall just cite two cases. The one of a girl in the sixth grade in a public school, the other of a boy in high-school.

The girl was the cross of every teacher from the first to the sixth grade, and her reputation was handed from teacher to teacher. The sixth grade teacher, realizing the girl had lost all self-respect, began to take an interest in the child with the result that the child, now at the close of the school year, is leading her class and is a model to the other students and a joy and consolation to her teacher.

A boy in a parochial high-school was expelled by the principal as incorrigible. A new teacher interceded in behalf of the boy, and he was given another chance, with results similar to those produced in the girl.

In the developing of character the convincing of the mind is a requisite, but more important still is the persuading of the will to carry out the conviction. Persuasion is best obtained by playing on the emotions. Sentiment, that form of feeling in which the soul of man responds to the good as it comes directly through his rational nature, should be fostered. Noble sentiment can rouse man to heroic action. When sentiment is stifled in youth, a monstrosity develops.

A young man, twenty-nine years of age, whom I accompanied to the electric chair, told me, as we sat together the last hour of his earthly sojourn, that his father was wont to scold him severely if, as a child, he showed any sign of affection toward his mother. Another young man about twenty minutes before we walked to the death-chamber interrupted me while I was saying the "Hail Mary" to tell me that just

at that moment that prayer finally meant something to him. I inquired why it registered with him at such a late hour. His answer was: "Tonight, as my mother embraced me and kissed me, it was the first time she had ever shown me any sign of affection. I was raised by my grandmother, my mother lived in the same block, but totally ignored me. I had two sisters and I grew up with the attitude toward women as something to be used and then to be thrown in the gutter. He was executed for murdering a young lady whom he first raped. Sentiment properly directed makes saints, sentiment misdirected produces the most vicious criminal. I know of no better method of ennobling sentiment in our youth than the presentation of the noble and heroic lives of the saints of the Catholic Church to their imitation. The lives of the saints put the abstract truth into concrete shape. The real is presented to them by the life of a saint, whereas the unreal is portrayed on the screen. The one they can imitate, the other can only produce false notions of life. For the most part, the "movies" picture the unreal; to hold interest, few of them teach the true philosophy of life. We find our modern girls trying to imitate the stars as they appear in the picture and our boys developing into "two-gun" men.

Supervising the spare time of the child is greatly neglected at the present time when the need is greater than ever before. Formerly the children had work or chores to perform, which occupied much of their time, after school hours. This had its advantages in that it not only provided wholesome occupation, but also taught responsibility. After school hours today many children are permitted to select their own occupation. Their selections are not most wholesome. An inspection of children's reading material reveals their ambitions. Certain radio programs, like the movies, are patronized too much and tend to over-develop the emotional natures of the patrons.

Recently a boy in his "teens" was sent to the Illinois State Prison. He testified that the day prior to the commission of his crime he saw the movie "Dead End" and the night of his crime he was listening to the "Gang Busters" radio program, and just as the "Crooks" were drowning their victims he

conceived the idea to perpetrate his crime. He did not wait for the completion of the program but left his home and committed a robbery and murder that shocked the public and drew for him a sentence of 199 years in the penitentiary.

Directly, the school can scarcely supervise all the reading or entertainment of the children. It is, however, possible for the teacher to instil in the student a love for good literature and wholesome entertainment. Were the school to condemn specifically bad literature or radio programs, the condemnation would be apt to prove an advertisement, rather than a deterrent of the evil. Teaching appreciation of good literature and art is a perfectly safe antidote.

Training to self-control or self-mastery is the solution of the crime problem. This can be partially procured through a sane discipline. Discipline is profitable if the child is disposed to profit by it. A discipline maintained through force will not develop good moral habits. It is the task of the teacher to effect the necessary disposition in the child. A respect for school regulations will help develop a respect for law in general.

Though the school is established to complement the home, it is evident that there is much that the school can do when the home is deficient in its duty. The task may be an imposition on the much tried patience of the teachers, but it is well worth their effort because they would thereby merit the undying gratitude of future generations and enjoy the consolation of having done a great service to God and Country for which they shall receive a reward exceedingly great.

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#### THE LOYOLA EDUCATIONAL DIGEST

Are teachers, principals, supervisors and Catholic libraries of education sufficiently appreciative of the *Loyola Educational Digest*? Not only does this publication issue monthly twenty digests of well selected material from educational publications, but its monthly index of current literature and the reviews of new books by Reverend Austin Schmidt, S.J., are invaluable aids. I know of no other Catholic source that presents the scope and type of review that Father Schmidt, priest, philosopher, authority in education, offers monthly to readers of the *Loyola Educational Digest*.

From an Unpublished Paper by Ellamay Horan, Professor of Education, De Paul University.

## High School Religion

*THE CHRISTIAN IN THE WORLD\** BY REVEREND  
VIRGIL MICHEL, O.S.B.

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REVEREND C. W. CLARK, S.J.  
St. Louis University  
St. Louis, Missouri

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I was a young priest when a senior high school religion class was assigned to me. The principal of the school, in handing me the text used in the class, explained that it was unsatisfactory, and like so many others would probably be supplanted. Principals were looking for a new senior high school text.

I began my teaching, thrilled just to think of bringing Christ to these fine young men, capable of great loyalties, anxious to do great things for God and man. But soon they were beginning to discover that the religion course I had to offer was matter they had been studying for years and which they had been hearing explained since grade school days. They moaned to me. I moaned to the principal. The next year a course in apologetics was introduced, and students' moans turned to groans, and so did mine.

In this school there was a very wise old Jesuit priest with the snows of many winters on his head. In the capacity of student adviser, sodality director, and confessor, he had always interested himself in the effects of the religion course on the students. Systematically he had studied the problem

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\* Dom Virgil Michel, O.S.B., with the assistance of the Sisters of St. Dominic, *The Christian in the World*. The Christ-Life Series in Religion, Second Series Volume 4. Collegeville, Minn.: St. John's Abbey, 1937, Pp. 252.

of high school religion, and in particular of senior high school religion. He has checked the successes and failures of many graduates in the light of their religious instruction, ever trying to strengthen the strong and eliminate the weak points in the course.

As a young priest, I loved to talk to this young-minded old Jesuit. Discouraged at my own attempts to teach high school religion successfully I had often dropped into his room after class to hear his ideas, which pleased me so much, on the senior high school course.

Then one day I received for review *The Christian in the World* by Dom Virgil Michel, a senior high school text. I paged through the table of contents. I began to read. I wanted to absorb it all at once. I was getting excited. Here were the wise old Father's ideas made living in a masterful way. Dom Virgil Michel had done what everyone felt ought to be done; yet no one but he, with his knowledge of Catechetics, the social question, the liturgy, philosophy, and theology, could have done it. The most capable person possible had written the book for senior high school, the book which I had dreamed of writing myself.

It was not very long until I was sitting in the old Father's room, pencil in hand, asking him to dictate to me his ideas on senior high school religion. What he gave me was Dom Virgil Michel's book, a new text not yet published. First I will record his dictation, then I shall review the book.

"The graduate of a Catholic high school needs to understand the current of modern living which is shot through with consciousness of civil solidarity, which, taking rise after the great war, has made the great fascist and communist nations possible, and of religious corporateness which began with the renaissance of daily communion. Daily communion has awakened an interest in the Mass. Interest in the Mass has regenerated group consciousness in Catholic worship, and group consciousness in worship has given a new devotion to social morality.

"And so we have these two great facts, social and religious corporateness, both of which have a Catholic relation which our graduates must thoroughly understand. The high school

senior text must constantly correlate principles of Christian religious solidarity with the principles of Christian social solidarity. It has the function to explain clearly the full import of being a Christian, a member of the mystical body of Christ, an apostle of Christ. But this is not enough, it must show the Christian in the midst of the world today, a world which is in the throes of a new paganism. It has the obligation to delineate man's human personality, his complex nature, his habits, his freedom and his supernatural excellence, all of which go to make man a social animal who has social duties and rights, who is constituted under authority, civil and religious, with a conscious membership in Christ's mystic body.

"Every man in the present-day world is looking for an explanation of theory of wealth and of the possession of material goods. Hence, our graduates must be imbued with fundamental notions about the purpose of material goods, the status of wealth today, private and public ownership, the duties of wealth and the obligation of possessors in the light of Christian corporateness and of membership in the mystical body, if they are to grow into manhood and womanhood as worthy members of Christ's body, putting into practice the principles which grow out of such conscious membership.

"And, of course, as the family is the basic social unit using the goods and possessions of the earth, its place in the mystical body and its relation to persons and families and states who likewise use the goods of this earth, must be clarified and simplified to a point of limpid clearness. And, then, because today's world has so many false theories of government it is of paramount importance for the graduate to understand the Christian constitution of the state, the purpose of the state, the duties of the governors and the governed, and, moreover, as members of the Christian commonwealth, the mystical body of Christ.

"The clarification of the meaning of international society in its relation to the universal brotherhood in Christ should inoculate the graduate against false nationalism, the evils of war and the dangerous tenets of pagan humanitarianism. He must be made conscious of Christian internationalism.

"Finally, the graduate must leave school with some idea of the genesis and evolution of the different 'isms,' materialism, rationalism, pantheism, naturalism, totalitarianism, and humanitarianism. And he must understand the reason why matter and spirit and society have been deified, and why Christ's church condemns them all as philosophically and theologically unsound. And not only must he understand these 'isms' and their evil effects on mankind, but he must see how Christianity is an adequate substitute for any or all of them."

And now let me review Dom Virgil Michel's senior high school text. He begins with a beautiful explanation of the meaning of a Christian, a child of God, a member of Christ, aye, an Apostle of Christ. And then the world today is explained. In reading this explanation you get something of the thrill you experienced when you read Dr. Furfey's *Fire on the Earth*. You are shown the two great religious forces at work among us moderns, the Kingdom of Christ and the Kingdom of Satan, Satan or the World against Christ, paganism versus Christianity. What an exciting possibility, to start out the high school senior, with his heart throbbing with joy in the feeling he is a Christian, and charged with the ambition to do violence to the Kingdom of Satan.

And so the student will want to understand what Father Michel presents to him, that man is rational animal; he will want to learn more about the complexity of human nature which is treated here, about human habits, about order in human conduct; and all because he wants to be a good soldier of Christ, a true son of God, and a loyal brother of Christ. Conscious of these great honors, which are enslavements if he is not free to accept or reject them, he desires, as any knight would, to know the proofs for the freedom of the will which offers a lead, as it were, to a chapter on "Freedom" and "Duty" and "Supernatural Perfection."

Almost imperceptibly Dom Virgil Michel leads the student from a consciousness of his membership in Christ's body, of apostleship and chivalry in the Kingdom, to an understanding of his rational free nature, with the implications and deductions following upon rational freedom, until mentally and volitionally he is ready to understand the social nature



of man, social cooperation, human rights, equality and justice, organization and authority, all of which are found in the mystical body of Christ.

In the second part of the text the Christian's life on earth is explained. Until recently, only a limited number were interested in the social question, but in the world of today, even youngsters have their own notions about property rights, ownership and money. Father Michel goes to the root of the matter. He explains the purpose of the goods of the earth and the conditions existing today, he explains public and private ownership and the duties of wealth, and proceeds to demonstrate that ownership and stewardship have duties and obligations which arise from Christian principles.

Thus far in the text the student has been given a glad understanding of his own Christian greatness and a sizeable knowledge of the philosophy of material possessions. Just as his membership in the mystical body of Christ, in that religious society, the Church, has been the basis, the fabric and the woof and the warp of his Christian dignity and of his relations to material possessions, now the same Church is shown to be the root explanation of membership in those other societies, the family and the state.

The Christian family is shown to be the basic social unit and a school of social life. Its primary right to educate its children is discussed, the liturgy of family-living explained, and an explicit delineation of its relations to the mystical body. The parish is shown to be a spiritual family of which the pastor is the father and the parishioners his charges. The purpose of the state is enlarged on, while government, and the duties of citizens, and state education, and the status of Church and State are made topics.

In the discussion on Society and its relation to the mystical Christ there is introduced a chapter on "International Society," with sections on the "Universal Brotherhood of Man," "The Brotherhood of Nations," "False Nationalism," the "Evils of War," "War Today," and finally "Christian Internationalism."

The first part of the senior year text, therefore, is devoted to the explanation of the meaning of Christian, and the Christian as he is in the world today. The second part of the



senior year text will be devoted to the Christian as he lives on earth, his use of material goods, his place in the family, state and nation, and even his international existence.

The student by now has a thorough understanding of himself as a Christian, an animal, but a rational one, a social one who is a brother of Christ, who has social rights and obligations. He will have a correct view of material ownership, a right attitude toward wealth and its use and distribution. He will understand the import of the family, his rights and duties in it and towards it. He will know the Christian view of state and how to live as a Christian citizen. He will understand international brotherhood among all peoples and he surely will have developed something of Christian internationalism in his heart.

In the last part of the text Virgil Michel does a master's work in "The Unchristian World." He traces the evolution of the false doctrines and heresies which have militated against Christianity, Christian life, the Christian state and the Christian world. Historically it is shown that men deified matter when they denied the existence of spirit, and when they denied God they became evolutionists and materialists. Then he shows that after they had denied spirit, they insist on the existence of spirit, becoming rationalists, and rationalism denied the Faith for beliefs in pantheism and naturalism. Faith gone, they soon denied their personal worth which Faith protects, and gave themselves over to the deification of society, becoming humanitarians, economic or political; totalitarians or communists. Today we have lived to see the philosophy of communism become popular. It is an epitome of all falsity which denies spirit to deify matter, which denies Faith to deify nature, and which denies person to deify the state.

This book, then, fits the graduate to live in the world as a Christian with a razorlike understanding of the meaning of man, of the world, of false systems of thought. Moreover, it equips him to step out from school with a glad consciousness of membership in Christ's mystic body, with the thrilling conviction of brotherhood of Christ, of his apostleship for Christ. He is an intelligent Christian, a loyal Catholic, and a proud member of the mystical body.

## THE ENCYCLICALS AGAIN

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The intellectual and moral world seems to have turned topsy-turvy within the last generation. But I sometimes wonder whether the world has turned upside down or we are standing on our heads. Not that our position is unique. Many people have been standing on their heads so long that they have come to accept their position as natural and inevitable. Possibly the biggest difference between those who are trying to think their way out of this awkward situation and those who have become inured to chaos is that the thinkers recognize that there is something wrong, either with our vision or with our position or with the world outside us. That recognition seems to me a healthful sign. At least it is more hopeful than the attitude that the upside down position of the world about us is a necessary phase of a vague procedure called *progress*.

We teachers realize, perhaps better than any other group of laymen, that the impending world crisis is not entirely or even primarily physical. It is basically intellectual. Schools of thought are clashing openly. We find ourselves not in a duel but in an affray, where issues are confused and where brother is rising against brother in the very attempt to save his brother and himself.

Amid the din has risen the clarion voice of His Holiness, Pius XI, echoing the message of our elder Brother, Christ. But even his utterances have been picked up hastily, interpreted lightly, and made to serve as the bases of conflicting courses of action. The license with which our leaders, self-appointed and otherwise, have glibly defended their economic and social policies by reference to the Encyclicals is likely to be misleading if not actually disastrous.

I have no intention of suggesting any interpretation of the Encyclicals. I am quite convinced that not every Tom, Dick, and Harry ought to set himself up as an authority on such weighty matters as the solution of our present economic and social questions. I wish merely to suggest how we teachers, and especially teachers at the high-school and college levels, might do our little part toward making the Encyclicals practical for ourselves and our students, and, incidentally, as to their effectiveness in the purpose they were meant to serve.

In the first place, there exists a need for study of the Encyclicals, especially, at the present time, of those on social problems. Where should this study begin? I have heard the university suggested at one extreme and the junior high-school at the other. To split up the problem, let us take a look at the possibilities of research by private scholars and university students.

It has long been a matter of concern to thinking persons that so much time is wasted in useless, or nearly useless, research. Too many masters' and doctors' dissertations serve only to give the student practice in research which he does not continue and the university book-binders practice in an art or trade which will continue for the simple reason that masters and doctors will continue to write for practice. Some of our Catholic colleges and universities are beginning to divert their students into the field we are now considering. The graduate course in apologetics inaugurated at the University of Notre Dame two years ago is significant of the new trend.

But there is another point to be made in connection with the time lost in research. Time given to the study of any human problem is, of course, time used for the good of the human race. Every bit of new knowledge is valuable in itself. But the ironic aspect of the matter is that, after the scholar has made his discoveries, he has the further problem of getting the information into the lives of the individuals concerned. In simple language, he has to look for a receptive audience. And usually man accepts great truths slowly; not because they are too complex to be grasped, for it is a

characteristic of truth to be simple, but because he is not interested. The point I am trying to make is that, whereas research and study of the Encyclicals is of the greatest importance, the application of the principles which will have been made clear by such study will be very slow, and will come perhaps too late, if something is not also done to prepare the mind of the ordinary layman to receive the fruits of the scholar's study.

This is where I feel that we teachers have an opportunity to contribute to the Catholic renaissance that must come and is already coming into the field of sociology as well as into the field of literature. We can prepare our own minds and the minds of our students to see the beauty and power of the Encyclicals and of the doctrines they reiterate.

We teachers have not time for research in the usual meaning of the word. Many of us have not the training; and some of us may admit we have not the ability for scientific investigation of documents like *Rerum Novarum* and *Quadragesimo Anno*. Yet that does not prevent us from applying ourselves to searching these and others of the Encyclicals for what they have to offer us. It seems to me important to remember that the Encyclicals are not addressed specifically to scholars or only to the hierarchy, any more than the Scriptures were written for doctors of theology. None of us would take upon ourselves the private interpretation of the Scriptures. Common sense would dictate prudence in such matters even if ecclesiastical law did not. And yet we read the Scriptures and find in them inspiration as well as knowledge. The Encyclicals are displayed on our parish book racks, presumably for private reading. The formal salutation at the beginning of the documents includes "all the faithful of the Catholic World." So surely there is nothing to prevent our reading the Encyclicals. And yet, how many of our teachers have read the complete text of *Rerum Novarum* and *Quadragesimo Anno* or the Encyclicals on the *Christian Education of Youth* and on *Christian Marriage*?

There is also this to be said for the mere reading of the Encyclicals. Like all great literature, each word in them has

the power given it by the genius of the author's mind, which chose just that word and not another. In some cases, the power may have been diminished in the process of translation, but there is an unction and a beauty in the writings of such men as His Holiness, Pius XI, that no language can conceal. Many of our Sisters have complained of the dirth of doctrinal books suitable for spiritual reading. Why not try the Encyclicals? They are certainly doctrinal, and their beauty, even from a literary point of view, is not slight. As for their inspirational value, where could a Catholic teacher find better material for meditation than in the four points of Pius XI's description of the ideal Christian educator?

Let me make it clear, even at the risk of being monotonous, that our study will, of course, not be exhaustive but merely a process of opening our minds to the possible applications and implications of the Encyclicals, which can be exhausted, if at all, only by scholarly and extended research.

Besides opening our own minds to the wealth of the Encyclicals, we can do something to prepare an intelligent laity to appreciate the Church's pronouncements on social and economic questions. Many of our teachers are training their students to follow current problems in newspapers and in the various new periodicals especially designed for children. But I wonder how many teachers are trying to train their students to see in current economic and social problems the moral principles involved. How many of our teachers are themselves interested in such principles? Our boys and girls have heard and read that President Roosevelt feels that he has a mandate from the people for further social legislation. There are interesting statements in *Rerum Novarum* on just such "government interference." The teacher need not dogmatize on the state's rights or duties in such matters. This is not a plea for dogmatizers. But the students can be taught and are interested in learning that the problems that make front-page news today have been studied and commented upon by Catholic thinkers who were so modern that their pronouncements are sometimes mistrusted as radical and frequently misinterpreted as impractical. His Holiness, Pius

XI, says as much in his comments on the *Rerum Novarum* of Leo XIII.

Obviously, we cannot hope that our children or even our mature students in the high-school and college will fully understand or appreciate the Encyclicals. Shall we on that account refuse them all contact with those mines of moral and philosophical wealth? Theology is a science that no one man can compass in a life time, no matter what his intellectual powers or good will. And yet we expect the child who is to receive Holy Communion to have a fairly clear idea of the fact of transubstantiation. We shall not find our boys and girls wanting to read the Encyclicals for pure pleasure perhaps, but they can learn to be proud of the fact that the Church of which they are members has offered practical solutions for modern problems.

I know of one high-school that has launched a definite program for acquainting its students with the Encyclicals. The first-year religion classes use the *Charitas Christi* as a supplement to their text. The classes in economics and sociology use *Rerum Novarum* and *Quadragesimo Anno*. The syllabus for religion calls for intensive treatment of the sacrament of matrimony in fourth year. Last year *Casti Connubii* was used as the basis of that unit. Parts of the Encyclical on the *Christian Education of Youth* are used in both sociology and religion classes. The arrangement is experimental and tentative, and will probably be altered after a fair trial; but the essential idea, that of training the minds of students to seek the Church's guidance in their social morality as well as in their private morality, will remain.

We realize, of course, that knowledge alone will not preserve our boys and girls from the dangers ahead of them. There must be a certain amount of the right kind of emotional training. But the forces that are now threatening our Christian culture have their basis in schools of thought that can be overcome only by truth. Our students and we ourselves are threatened by a materialistic atmosphere that is as insidious in its approach as it is devastating in its effects. We need to cling to supernatural motives for action and, at the same time, open our eyes to the problems of social

justice at our very doors. Let us at least try to be as modern as the Church in her point of view. This seems to me the only alternative to slipping back into an ancient paganism dressed in new guises.

Let us give every encouragement to scholarly research and study of the Encyclicals. But most of all let us teachers make our own minds and the minds of our students receptive of the results of that study. So haply we may find the truth and the truth may set us free—free from the groggy-eyed view of things which claims that the world is turned topsy-turvy, and free from that equally un-Christian view which says, "God's in His heaven, all's right with the world." Because we believe God is in His heaven and that there is something wrong with our way of using God's world, let us lend our powers, however meager they may be, to preparing the way for the Reconstruction of the Social Order.

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TEACHER INSTITUTE AT FOURTH NATIONAL CATE-  
CHETICAL CONGRESS, HARTFORD, CONNECTICUT  
OCTOBER 1-2-3-4

Teachers of Christian Doctrine classes, on elementary and high school level, are invited to participate in the Teacher Institute to be conducted at the Fourth National Catechetical Congress, Hartford, Connecticut, October 1-4. Under the patronage of His Excellency, the Most Rev. Maurice Francis McAuliffe, D.D., Bishop of Hartford, prominent theologians and educators have been invited to address the Institute. Experienced catechists will conduct demonstration classes daily. Theology and Methods for the teacher will be presented. Open forums and panel discussions will permit all attending the Institute to participate.

The program for the Religion Teacher's Institute is being arranged by the Rev. Felix M. Kirsch, O.M.Cap., Chairman of Teacher Preparation for the National Center, and faculty member of the Catholic University and Trinity College.



## College Religion

### WHAT CATHOLIC UNIVERSITIES ARE DOING TO HELP PREPARE AND IMPROVE TEACHERS OF RELIGION\*

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REVEREND R. G. BANDAS

The St. Paul Confraternity of Christian Doctrine  
St. Paul, Minnesota

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The words of the title of my paper indicate with sufficient clearness the nature of the report which I have been asked to make to this assembly. After receiving Father Cunningham's kind invitation to read a paper before this department of the convention, I immediately procured from the N.C.W.C. Department of Education the names of the Catholic Universities in the United States to which I then addressed a questionnaire relative to my topic. To this list I also added the names of the Diocesan Teachers' Colleges of Cleveland, Dubuque, Green Bay, La Crosse, St. Paul, and Toledo.

1. Most of the institutions replied to my inquiry. Many of the Catholic Universities stated that they had no formal courses in Catechetics but that the instructors of religion necessarily pointed out to the students how the doctrines in question should be explained to others.

2. Where the Ordinary of the diocese has approved a particular program or one of the Religion Series—whether it

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\* This paper was presented by Father Bandas in Milwaukee at a meeting of the Parish-School Department of the National Catholic Educational Association's annual convention, April, 1938.



be the Mother Bolton Series, or Christ-Life Series, or Highway to Heaven Series, or the Schorsch Series of Chicago—or where a religious Order is free to choose a series, the catechetical training courses usually consist in initiating the Sisters into the contents of the texts and into the methodology as outlined in the Teachers' Manuals.

(a) Thus the Diocesan Teachers' College of La Crosse lays special stress on the Highway to Heaven Series, supplementing it with additional courses on the Bible, Apologetics and Practical Questions. (b) The Mother Bolton Series receives similar emphasis at St. Catherine's College in St. Paul. The Rev. John C. Ryan, for the Archdiocese of Detroit, writes: "In the Elementary Grades the content matter of religion is divided into four sections—The Creed, the Commandments, the Sacraments, the Mass, and Church History. These are taught respectively in the fifth, sixth, seventh and eighth grades. A like program is in formation for the elementary grades, together with a high school program. Through Extension Courses connected with the University of Detroit, the basic content of the above mentioned divisions of religious truths has been presented and explained to the teachers, together with the technicalities of the unit plan which has been adopted in our Diocesan Course. The teacher training is divided equally between the professional knowledge that the teacher should have and the adaptation of the work which the teacher is actually doing, to the lives of the children in the individual class room. Emphasis is placed upon the spiritual life of the teacher herself and the developing of habits of virtue which will contribute to the spirituality of the child being taught."

3. Three formal courses in Catechetics and Methods of Teaching Religion—one for the teachers of the primary grades, the second for teachers of the intermediate grades, and the third for teachers of the higher grades—have been reported at the following institutions: De Paul University, St. Louis University and the Sisters' College of Cleveland. This arrangement is based on the realization of the fact that the intellectual faculties of the child develop slowly, that the child does not grasp a truth at once but by successive efforts,

and that consequently the methods proper to one stage are not suitable to another. As a well known German catechist, Father Gatterer, remarks, a child in the primary grades apprehends primarily by his senses, a child in the intermediate grades strives, in addition, to understand, while a child in the higher grades is bent upon action. In our estimation a teacher in the higher grades needs special catechetical training. For a child in these grades stands on the threshold of life. Hence the aim must be to develop spiritual self-mastery and independence, a spirit of mortification and self-denial in view of the temptations that are to arise. The teacher must constantly keep in mind the moral problems which await the child after he leaves school—temptations, scandals, evil companions, choice of one's life work, etc.

In addition to the three courses in Catechetics, De Paul University has inaugurated a special course on "Problems in the Teaching of Religion." This course considers such questions as the following: the exact nature of the supernatural order; the difference of the restored supernatural order from that of Adam; the border line of mortal and venial sin, examination of conscience and the use of the confessional, etc. An attempt is made to give the teachers accurate information on matters in which they are usually wrong; to keep them from increasing the grave obligations, both for themselves and for their pupils, to the detriment of both; and to avoid the psychological disturbances, now called complexes.

Other institutions such as the Catholic University, Marquette University, Green Bay Diocesan Teachers' College, St. Paul Diocesan Teachers' College, the Dubuque School of Catholic Action and St. Rose Convent in La Crosse, prefer to offer only one course in Catechetics. In this course the students discuss the subject matter of catechization, investigate the methods and tools of catechization, examine religion texts and courses, and study the distribution of the subject matter among the eight years of the parochial school. Some of these institutions, like the Catholic University, which have only one course in Catechetics, conduct, in addition, a seminar for the study of a special problems in catechetization.

And all of them, whether they have one or three catechetical courses, supplement catechetics with a course on Character Formation, Child Psychology, Adolescent Psychology, and Educational Psychology.

4. Most educators realize today that the teacher of religion must be equipped not merely with the technique of teaching religion but also with the contents of catechization. In fact, many candidates for the Sisterhoods come from sections where they did not enjoy the privilege of a parochial school and where they were taught the bare fundamentals of religion. The subsequent ascetical and spiritual training in the novitiate was not designed primarily to form the novice as a future teacher of religion. Hence the need of both catechetics and content courses for the teacher of religion. Furthermore, the catechism is rooted in the concrete and when thoroughly assimilated should not remain a mere formula but should become the life of the child. Hence it is necessary that the teacher be well grounded not only in dogma and moral, but also in Bible History, Church History, and the Liturgy. Historically, Christianity was first taught by means of Bible History; later these Biblical facts were summed up in clear cut and precise formulæ which were then incorporated into the Liturgy and became a part of the faith and daily life of the people.

Hence we find Universities and Teachers' Colleges combining Catechetics with such courses as the following: Apologetics, Sacraments, Commandments, Ethics, Bible History, Church History, Asceticism, Liturgy, Social Encyclicals, etc. This happy combination we found existing at the Gonzaga University in Spokane, at the Sisters' College of Cleveland, the Diocesan Colleges of Green Bay, La Crosse, St. Paul, and Toledo, and at St. Rose's Convent in La Crosse.

5. The questionnaires also manifested a lively interest in Adolescent Psychology and in catechetical methods for teachers in secondary schools. Rev. John F. Connolly, S.J., Dean of Faculties in the Loyola University of Los Angeles, writes: "We have considered a summer school course for teachers in secondary schools. It seems to me that there is a great need for this." Sister M. Josina of St. Rose Convent,

La Crosse, says: "We will have a special course for our high school teachers to help them in their specific problems in the teaching of religion. We are calling it "Applied Religion for Adolescents." In the Archdiocese of Dubuque, during its Catholic Action Week, the whole problem of catechetics is thoroughly discussed by discussion leaders and by the priests and sisters. Formal courses in catechetical methods for teachers in the secondary schools are now offered by the Catholic University, De Paul University and St. Louis University. The last mentioned University also carries a course on "Teaching Religion in the College." "The purpose of this course," we are told, "is to investigate current practices in religious training on the College level." It involves "an analysis of the present religious situation among Catholic College students and an attempt to formulate an educational technique that will meet these demands." We feel it unnecessary, in this connection, to stop to pay tribute to that great educator at the Catholic University, the Rev. John Cooper, who has done so much to formulate a satisfactory religion program for our College students.

The questionnaires indicated that the Sisters and Brothers were gratefully availing themselves of the opportunities offered them at our Catholic institutions. The Rev. Felix M. Kirsch, O.M. Cap. says: "This year the largest class on record is enrolled in the course given in the Graduate School. A greater number of students, too, are majoring in the subject of catechetics." Father Kirsch has just published a selected annotated list of catechetical materials under the title of "Religion Teacher's Library" (St. Anthony's Guild, Paterson, New Jersey) which will prove invaluable to all catechists. It is the American counterpart of the European list of catechetical works published at Louvain under the title *Ou en est L'enseignement religieux?* Most of the works indicated by the latter list are found in the International Catechetical Exhibit in St. Paul.

The Rev. Leo J. Robinson of Gonzaga University, Spokane, writes: "I know that these courses are eagerly sought by the Sisters, and according to their own testimony they have been of great assistance to them in teaching their own

pupils." And the Rev. M. Leimkuhler, S.M., of the University of Dayton, Dayton, Ohio, says: "More than fifty Brothers and a few Sisters attend a course in religion annually during the summer session."

However, I cannot refrain from quoting the following remarks of the Dean of the Graduate School of one of our large Catholic Universities: "From our experience here, I should conclude that among all courses, the courses least popular with the Sisters are the courses in religion and those in the methods of teaching religion. This is rather strange, since the only reason for the existence of Catholic schools is the service they give the Church by making religion the central, the principal, and the integrating subject in the curriculum; and the only reason for the religious to be engaged in teaching is the aid they give the Church by bringing to the teaching of religion the most advanced attainments in the art of teaching."

To this we would add the following reflection of our own. Leo XIII in his letter "*Militantis Ecclesiae*," addressed to the bishops of Austria, Germany and Switzerland, writes: "It is necessary not merely that young men should be taught religion at fixed hours, but that all the other subject of their educational course should breathe in fullest measure the spirit of Christian piety. If that is lacking, if that hallowed life-breath does not thoroughly penetrate and stimulate the minds of both teachers and pupils, but little advantage will be derived from any branch of study; often the resultant losses will be considerable." In his Apostolic Brief, "*Optime Noscitis*" to the Bishops of Ireland, Pius IX likewise says that religion must be "the soul of the entire academic education." This Papal ideal demands that all the professors be Catholics, that all the students be Catholics, and the textbooks be written from the viewpoint of faith. Such an ideal is strictly adhered to in many European Catholic Universities, as, for example, at the University of Louvain. If, however, a large number of the professors at a Catholic institution are non-Catholics or non-Christians, if a third or more of the students are non-Catholics, if the textbooks used in the class room are written from an evolutionistic or mate-

rialistic viewpoint, the high ideal of Catholic education inculcated in the courses of Catechetics will be effectively neutralized and destroyed by the atmosphere which the prospective teacher of religion is breathing from day to day. Such a situation raises questions which are absolutely fundamental: What is Catholic Education? Wherein are Catholic institutions superior to secular schools?

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#### EQUALIZING EDUCATIONAL OPPORTUNITY FOR WHOM?

I am fully convinced that it is our obligation in Catholic education to be experimental. I am convinced of this because, I know that we have not as yet found the most effective methods and procedures for translating our fundamental educational philosophy into scholastic practice. We have been forced by circumstances to conform rather generally to the pattern that has been set by secular education. Many of the elements in this pattern are fundamentally sound; others are not. We are just now emerging into that phase of our educational endeavor here in the United States where we have the leadership and the personnel that will enable us to develop the outline at least of a program that is fundamentally Catholic, and then, by means of experiment and scientific procedure, to discover the educative processes and materials that will achieve the optimum results in the classroom. Definitely Catholic education is not secular education plus religion. The Catholic aim differs fundamentally from the secularist aim. The essence of that difference is the difference between Christ and the world. The more thoroughly and fundamentally and strikingly Catholic our schools become, the stronger they will be in the face of any enemy that besets them. Every compromise on our part is an implied confession that we are not so very serious about things after all.

Rev. George Johnson at the National Catholic Educational Association's annual convention, Milwaukee, Wis., April, 1938.

## THE 1937 FRESHMAN RELIGION PLACEMENT TEST

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and

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EDITOR'S NOTE: The authors of this article have worked with the Freshman Religion Placement Test since its inception. Father Cunningham is chairman of the Religion Placement Test committee and Sister Mary Loyole is a member of the same committee.

Readers of the JOURNAL OF RELIGIOUS INSTRUCTION will recall a series of reports on the Freshman Religion Placement Test published during 1936 and 1937.<sup>1</sup> The following is a complete report on the 1937 test. This report, with significant tables and comments, is offered as a challenge to JOURNAL readers.

Only twenty-five institutions reported in 1937 on 1700 scores, a noticeable drop from the thirty-six institutions with a total of 2948 scores of 1936. The current number of scores, however, was sufficient to warrant the continuation of the studies begun in 1936.

Table I ranks all reporting institutions by their medium scores.

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<sup>1</sup> JOURNAL OF RELIGIOUS INSTRUCTION, Vol 7, No. 5 (January, 1937), 417-425; Vol. 7, No. 6 (February, 1937), 552-562; Vol. 7, No. 7 (March, 1937), 641-643; Vol. 7, No. 10 (June, 1937), 895-905; Vol. 8, No. 1 (September, 1937), 71-72.



FRESHMAN RELIGION PLACEMENT TEST  
1937

University of Notre Dame

TABLE I  
DISTRIBUTION OF HIGH SCORES, LOW SCORES, RANGES AND  
MEDIAN

Rank	No. of Scores	High Score	Low Score	Range	Median
1	54	172	89	83	139.5
2	21	159	79	80	138.
3	11	144	66	78	131.
4	38	162	31	131	122.
5	18	148	34	114	121.5
6	65	155	57	98	115.
7	40	164	48	116	114.
8	170	169	33	136	108.
9	83	168	34	134	107.
10	40	153	20	133	102.5
11	187	171	49	122	102.
12.5	142	163	25	138	101.
12.5	42	139	36	103	101.
14	133	171	41	130	99.
15	101	142	37	105	98.
16	63	166	22	144	95.
17.5	81	153	33	120	92.
17.5	25	165	52	113	92.
19	50	122	30	92	91.
20	30	133	18	115	90.
21	43	160	20	140	89.
22.5	72	170	12	158	87.
22.5	41	155	26	129	87.
24	134	172	7	165	84.5
25	19	110	20	90	65.

Table II gives the median scores of students with 12, 11 to 9, 8 years, etc., in Catholic schools down to students having no years in either Catholic elementary or Catholic high schools. As last year, again we can say that every year a student spends in a Catholic school adds to the knowledge of his religion as measured by this test. One apparent exception to this progressive increment for each year of attendance in Catholic schools appears in the table when it is noticed that students with only four years in a Catholic school have a higher median score than students with 5, 6, etc., up to 9 years in a Catholic school. Table III reveals the origin of this apparent discrepancy in the added increment in scores for each year of attendance in Catholic schools.

TABLE II

FREQUENCY DISTRIBUTION AND MEDIANS  
ACCORDING TO THE VARIOUS NUMBERS OF YEARS SPENT  
IN CATHOLIC SCHOOLS

High Score 172  
Low score 7  
Range 165  
Step interval 10 points

Scores	Frequencies for the numbers of years indicated								Totals
	Over 12*	12	11-9	8	7-5	4	3-1	0	
170-179	0	4	2	0	0	0	0	0	0
160-169	1	13	6	1	1	0	1	1	24
150-159	5	26	10	2	1	4	0	1	49
140-149	7	57	15	4	5	1	1	1	91
130-139	9	66	28	9	9	8	4	3	136
120-129	11	88	29	14	13	5	3	7	170
110-119	9	79	30	19	10	7	10	16	180
100-109	9	105	31	22	15	6	11	30	229
90-99	7	68	36	21	17	10	12	32	203
80-89	0	58	16	31	17	10	10	37	179
70-79	3	29	18	17	20	7	10	40	144
60-69	1	14	4	12	9	4	17	40	101
50-59	1	11	3	6	11	1	6	50	89
40-49	0	2	1	5	4	1	9	23	45
30-39	1	0	1	3	2	0	2	29	38
20-29	0	0	0	0	0	1	1	13	15
10-19	0	0	0	0	0	1	0	2	3
0-9	0	0	0	0	0	0	0	1	1
Totals	64	620	230	166	134	66	97	326	1703
Medians	120.9	112.9	111.6	94.2	92.3	98.	83.5	71.2	101.4

\* Of this group, 42 had one or two years of college work.

Table III gives the median score of students who have spent eight years in a Catholic elementary school and no years in a Catholic high school, 91.8, and the median score of students who have spent four years in a Catholic high school and no years in Catholic elementary school, 109.5, with a difference in these medians of 17.7, hence sufficiently large to carry real significance. The difference of these two groups in last year's test was somewhat less, namely, 14.0. But it must be remembered that the high school group last year had 3 or 4 years of Catholic high school, not 4 years. The 1937 group, therefore, was more highly selected, since all had four years of Catholic high school training. Undoubtedly it is the presence of this group of students with four years of training in Catholic high schools with a median score

of 109.5 that accounts for the sudden increase in the median score in the "4 years" column in Table II.

TABLE III  
FREQUENCY DISTRIBUTION AND MEDIANS FOR  
STUDENTS HAVING 4 YEARS IN CATHOLIC HIGH SCHOOLS  
AND 0 YEARS IN CATH. ELEM. SCHOOL  
AND  
STUDENTS HAVING 8 YEARS IN CATHOLIC ELEM. SCHOOL  
AND 0 YEARS IN CATHOLIC HIGH SCHOOL

Scores	Frequency 4 years C.H.S.	Frequency 8 years C.E.S.
170-179.....	0	0
160-169.....	0	0
150-159.....	4	2
140-149.....	0	1
130-139.....	6	4
120-129.....	4	9
110-119.....	3	15
100-109.....	5	19
90-99.....	5	21
80-89.....	4	25
70-79.....	1	15
60-69.....	1	12
50-59.....	1	4
40-49.....	1	4
30-39.....	0	3
20-29.....	0	0
10-19.....	0	0
0-9.....	0	0
	35	134
Medians .....	109.5	91.8

Last year we reported separately the median scores for the men's colleges and women's colleges. This was greatly in favor of the women's colleges with the high median of 117, and the low, 63; whereas among the men's colleges the high median was 112, and the low, 51. One possible explanation of this was that in the women's colleges, according to the 1936 report of the National Catholic Welfare Conference, Department of Education, 49.4% of the men and only 35.4% of the women entering Catholic colleges in September, 1934, were graduates of public high schools. This year, therefore, only those students having 12 years of previous Catholic school training were studied, putting the men and women students on a basis of equal training. The median

score for 304 men as given in Table IV is 109.5; whereas the median score for 281 women is 116.5. The difference is not great but still is of some significance. Again, the question arises, is this difference accounted for by the fact that high school girls are more interested in religion than high school boys, or is the teaching in the high schools for girls better than in the boys' high schools, assuming that the two groups are of equal ability.

TABLE IV

FREQUENCY DISTRIBUTION OF SCORES OF FRESHMAN MEN  
AND WOMEN WHO SPENT EIGHT YEARS IN CATHOLIC  
ELEMENTARY AND FOUR YEARS IN CATHOLIC  
HIGH SCHOOL

Scores	Frequencies	
	Men	Women
170-179 .....	2	2
160-169 .....	7	4
150-159 .....	9	17
140-149 .....	20	31
130-139 .....	28	34
120-129 .....	47	40
110-119 .....	36	36
100-109 .....	63	37
90-99 .....	35	33
80-89 .....	30	23
70-79 .....	16	13
60-69 .....	6	6
59-59 .....	5	4
40-49 .....	0	1
30-39 .....	0	0
20-29 .....	0	0
10-19 .....	0	0
0-9 .....	0	0
	<hr/>	<hr/>
Medians .....	304 109.5	281 116.5

In Table V the scores reported on the 1936 Test along with those reported on the 1937 Test have been reduced to a 100 percentile scale. The data given in the three columns labelled "Score Intervals," "Frequency" and "Cumulative Frequency" on either side of the three center columns are given so that anyone interested in working out accurately the percentile rank of any score not falling on the percentiles given, 5, 10, 15, etc., may do so. The advantage of this table is that colleges after giving either the 1937 or the 1936 Test

at the opening of the school year and setting up a training course in the elements, the catechism, prayers, etc., can at the end of the training period give the other form of the test and by comparing the percentile ranks of a student's scores on the two tests discover to what extent deficient students have made progress in the knowledge of their religion or have failed to make progress. The significance of the percentile ranks of the two scores should, of course, be made clear to the students themselves.

TABLE V  
PERCENTILE RANKS OF SCORES REPORTED  
ON THE

Possible Score 199

Possible Score 152

1937 Test				1936 Test				
Score Intervals	Fre-quency	Cum. Freq.	1937 Scores	Per-centiles	1936 Scores	Score Intervals	Fre-quency	Cum. Freq.
170-179	6	1703	172.	100	146.			
160-169	24	1697	149.3	95	125.2			
150-159	49	1673	139.9	90	117.2			
140-149	91	1624	133.7	85	111.4	141-150	9	2948
130-139	136	1533	127.9	80	106.	131-140	66	2939
120-129	170	1397	124.1	75	99.8	121-130	125	2873
110-119	180	1227	118.	70	97.3	111-120	253	2748
100-109	229	1047	113.3	65	93.9	101-110	277	2495
90-99	203	818	108.8	60	90.4	91-100	427	2218
80-89	179	615	105.1	55	86.6	81-90	387	1791
70-79	144	436	101.4	50	82.8	71-80	386	1404
60-69	101	292	97.4	45	78.9	61-70	330	1018
50-59	89	191	93.2	40	75.	51-60	273	688
40-49	45	102	88.9	35	71.3	41-50	195	415
30-39	38	57	84.1	30	66.9	31-40	142	220
20-29	15	19	79.2	25	62.4	21-30	59	78
10-19	3	4	73.3	20	57.4	11-20	16	19
0-9	1	1	66.3	15	51.9	1-10	3	3
			57.6	10	44.8			
			46.2	5	35.8			
			7.	0	5.			
	N=1703						N=2948	

Those who have been following the development of the measurement movement have been interested in reports from time to time that a mechanical scoring machine was in prospect. The International Business Machines Corporation has produced such a machine, and 25 are now in operation at different educational institutions. It would be a simple matter to construct a new Religion Placement Test that could

be scored by this machine at a cost of about one cent per test when scored in quantities of five hundred or more. To institutions with large freshman classes there would be a great advantage in low cost scoring along with the rapidity with which results on the test would be available for sectioning classes in religion. The Committee on the Freshman Religion Placement Test would like to hear from institutions interested in taking advantage of mechanical scoring.

Further, the Committee would be interested in knowing the opinion of Deans and Instructors in Religion on the test. The Committee has endeavored to build tests that will provide one method of recognizing the extent of the different levels of preparation of students entering college Religion courses. The Bruce Publishing Company generously offered to publish the tests and assumed the obligation of meeting the overhead on the publication. The response of users of the first test was enthusiastic. At the appearance of the second test general ardor had somewhat cooled. Now, it is the opinion of the committee that publication of a third test would place too much of a financial burden upon the Bruce Publishing Company. However, the committee feels that the work begun should be carried on to completion. The ideal situation will be achieved only when instruction in Religion takes its rightful place among the secular arts and sciences in a Catholic college.

One step in the right direction would be the offering of courses adapted to the preparation of various groups of students. A second step would be the careful planning of syllabi to cover the required work in Religion. The third step which would follow naturally would be the giving of a comprehensive test in Religion, making the passing of such a test a requirement for graduation.

It has been suggested that Religion courses be required only of freshmen and sophomores, and that at the close of the sophomore year the comprehensive examination should be administered. Successful passing of the examination would satisfy the requirements in Religion. However, elective courses on the junior and senior levels should be offered to students.

It is encouraging to see that at least one Catholic Women's College (Mt. Mary College, Milwaukee) has blazed the trail by offering a minor in Religion. Mr. Edward A. Fitzpatrick's plea<sup>2</sup> for a wider recognition of just such a step among Catholic educators should be heard and answered. If we make Religion "academically respected" we need have no fears regarding the attitude of accrediting agencies toward credit in Religion. Our opportunity to make our Catholic Colleges distinctly Catholic is at hand. Can we afford to fail to recognize our obligations and thus to relinquish our privileges? We are doing just that if we refuse to "re-unite things which were in the beginning joined together by God, and have been put asunder by man."<sup>3</sup>

<sup>2</sup>Published in the *College News Letter* of the Midwest Regional Unit, N.C.E.A., Volume I, Number 2, December, 1937.

<sup>3</sup>Cardinal Newman, Sermon I of Sermons on Various Occasions.

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### EQUALIZING EDUCATIONAL OPPORTUNITY FOR WHOM?

Our immediate obligation is to make the very utmost of what we have. We cannot remind ourselves often enough that our schools must become more and more Catholic, nor meditate too frequently on these words of Pius XI: "In order that a school may accord with the rights of the Church and the Christian family and be a fit place for Catholic students, it is necessary that all the teaching and the whole organization of the school and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit under the direction and maternal supervision of the Church; so that religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well."

Rev. George Johnson at the National Catholic Education Association's annual convention, Milwaukee, Wis., April, 1938.



# Confraternity of Christian Doctrine

## RECENT TRENDS IN PROTESTANT CHURCH SCHOOLS

REVEREND JOHN KIERNAN DALY

Confraternity of Christian Doctrine  
New York

EDITOR'S NOTE: The material in this article represents Chapter One in a dissertation, "A Study of Protestant Church Schools in the District of Columbia," submitted in May, 1937, to the faculty of the Graduate School of Arts and Sciences of the Catholic University of America in partial fulfillment of the requirements for the degree of Master of Arts. Father Daly describes the purpose of his study in the following sentences: "To acquaint Catholic educators with the status and dominant trends of some Protestant religious classes for public school children is the objective of this study. . . . The plan of this study is to outline first the available data on trends in Protestant church schools throughout the nation. For this purpose, census reports of the United States Government, religious surveys, and studies in education have been consulted. From their cumulative evidence sufficient information has been gathered to indicate the broader tendencies of the past few years in Protestant religious education. In the second chapter are summarized returns from an investigation in one city. The District of Columbia may be supposed to house Protestant church schools that offer a cross-section of Progressive Protestant religious education."

The nationwide status of religious education in Protestant church schools can be learned only with great difficulty. Because each parish enjoys nearly complete independence, the school director set his own standards. Uniformity, therefore, is rare among Protestant schools despite zealous campaigns of certain standardizing agencies. Still, there are tendencies and movements which manifest themselves sufficiently often to be considered representative of Protestant religious education in general. To indicate the outstanding trends in growth, in organization, and in administration is the aim of this chapter.

For this purpose statistics have been culled from responsible census reports and surveys. Most of the data on the arrangements and managements of Protestant church schools have been compiled from three sources. The first source supplied a sweeping view of Protestant education throughout the nation.<sup>1</sup> This book is very authoritative and quite recent. The second source of this chapter is a study of more than seven hundred Protestant church schools of twenty-eight denominations. Most of the schools are located in a prosperous section of the East. They constitute a cross-section of the more progressive Protestant church schools throughout the country. Especially dependable, although slightly outdated, are the data in this study made by an expert in religious education research.<sup>2</sup> Finally, this chapter includes facts gathered in an investigation of 1784 church schools of one denomination.<sup>3</sup> The plan here is to allow the successively less comprehensive finds to confirm or disagree with the general statement of a trend. For clearness and convenience the different types of church schools will be considered separately. Because, however, certain tendencies in the supervision, methods and housing of weekday classes and vacation schools are similar to those found in Sunday schools, we shall mention them in the treatment of Sunday schools.

#### A. SUNDAY SCHOOLS.

The increase in the number of Sunday schools throughout the world has been almost constant since their introduction among the Protestants in 1780 by Robert Raikes. In that year, "exposed to public laughter", Mr. Raikes, it is said, conducted the first Sunday school in Glouster, England. In America, the first Protestant Sunday school was established in 1785 by William Elliot.<sup>4</sup> Since that year the institution

<sup>1</sup> Report of the President's Research Committee on Social Trends, *Recent Social trends in the United States*. New York: McGraw-Hill Book Co., 1933.

<sup>2</sup> Hartshorne, Stearns, Uphaus, *Standards and Trends in Religious Education*. New Haven: Yale University Press, 1932.

<sup>3</sup> *Findings from a Survey of Parish Education in the United Lutheran Church in America*. Philadelphia: The Parish and Church School Board, 1936.

<sup>4</sup> Addie Grace Wardle, *History of the Sunday School Movement in the Methodist Episcopal Church*. New York: The Methodist Book Concern, 1918, pp. 17, 46.

has kept pace with the growth of Protestantism of America. By 1885, for example, there were 22,490 Methodist Episcopal Sunday schools. Furthermore, although a Methodist first suggested the idea to Raikes and although the plan suited Methodist especially well, other denominations quickly saw the worth of Sunday schools. Thereafter, throughout the world, in the missions of almost all Christian groups, Sunday classes in Religion were organized. By 1907, there were 255,544 Sunday schools in existence.<sup>5</sup> In 1932, the same source reports 361,145. Not all these schools, of course, were Protestant, but the majority functioned under non-Catholic auspices.

The rate of growth for Protestant Sunday schools in the United States is difficult to determine. Very dependable and complete figures have been provided in the past by the United States Census of Religious Bodies. The most recent of these, however, is that of 1926. Besides, the totals for Sunday schools in this report include classes and pupils taught by Jews and Catholics as well as Protestants. A third difficulty in using the census reports for both 1916 and 1928 is the jumbled condition of the Catholic statistics. Totals for parochial schools were included in 1916 amongst Sunday school figures. In the census of 1926, however, space was provided for parochial schools; hence, the reported Catholic Sunday school enrollment in 1926 showed a sharp decline. This explanation alone cannot account fully for the loss of more than a third of Catholic Sunday school pupils within ten years.<sup>6</sup> There must have been a corresponding decrease in the number of Catholic Sunday schools available.

An understanding of this situation is necessary to be sure that the reported totals are significant of a growth in Protestant Sunday schools. Jewish Sabbath schools reported in the census are negligible, not amounting to three-tenths of one per cent. The growth in Protestant Sunday schools, therefore, is indicated clearly by these figures; 167,574

<sup>5</sup> *The World Almanac*. New York: The New York World-Telegram, 1937, p. 379.

<sup>6</sup> United States Department of Commerce, Bureau of the Census, *Religious Bodies*, vol. 1. Washington: Government Printing Office, 1926, p. 51.

Sunday schools were reported in 1906 for all denominations; in 1916, 186,183 schools were functioning. In 1926, however, only 184,686 Sunday schools were accounted for.<sup>7</sup> Between 1906 and 1926, then, the percentage of increase was ten per cent; but, between 1916 and 1926, there was a reported decrease of nearly one per cent. Such a decrease is quite intelligible when one considers the effect of that thirty-three per cent loss of Catholic Sunday schools reported. Drawing a conclusion from these statistics, we may say that Protestant Sunday schools have continued to increase but more slowly since 1916.

More recent totals are available for denominations affiliated with the International Council of Religious Education.<sup>8</sup> Forty-one Protestant denominations are represented in the survey; enrollment records were reported by all but eight, for whom the totals were estimated. There were 163,405 Sunday schools conducted by these groups in 1932. By the same denominations, 162,540 schools were operated in 1928. The growth here amounted to 865 schools, or, one-half of one per cent. From this information, one may graph a trend among the larger, more stable denominations to increase their Sunday schools, but very slowly. The rate varies in different denominations: in the United Lutheran Church in America, between 1932 and 1937, their church schools increased in number by 96, that is, two per cent.<sup>9</sup>

Of the most recent trend in the growth of Sunday schools this can be said: despite the apparently increasing popularity of weekday religious classes and vacation schools, Protestant Sunday schools are not waning, but their ultimate extension point has almost been reached.

Increasing likewise is the number of children attending Sunday schools. Throughout the world, from 1907 to 1932,

<sup>7</sup> *Ibid.*, p. 277.

<sup>8</sup> International Council of Religious Education: *Statistics of Church Schools*. Chicago, undated. (Reprinted from the Yearbook of the International Council of Religious Education, 1934.)

<sup>9</sup> *Findings from a Survey of Parish Education in the United Lutheran Church in America*. Philadelphia: The Parish and Church School Board, 1936, p. 3.

enrollment in such classes increased by eleven million.<sup>10</sup> For the United States the latest official statistics are of 1926. Again these figures are swelled and distorted by the misunderstanding about Catholic parochial school enrollment. The total population of Sunday schools increased 1,102,636, or, only five and one-half per cent from 1916 to 1926. During the former ten years the reported increase was 5,249,893, or thirty-five per cent.<sup>11</sup> Adjusting these figures for 1916-1926 to only non-Catholic schools, the average increase was 9.7 per cent as compared with 36.9 per cent for the previous decade.<sup>12</sup> From this same report, it is clear that the average membership of church schools has been rising: in 1906, only eighty-eight pupils was the average enrollment; by 1916, this had been increased to 107 and to 114 in 1926.

More recent figures once again are found in a survey of the denominations affiliated with the International Council of Religious Education.<sup>13</sup> The total number of pupils enrolled in the church schools here reported constitutes nearly ninety-one per cent of the entire population of Protestant Sunday schools in the United States. For 1928, these forty-one denominations reported a total enrollment of 19,403,821. The same schools in 1932 had enrolled 19,550,525 students. This represents an increase of about seven per cent. Not in all denominations, however, did enrollment rise: eleven sects suffered losses ranging from 6.4 per cent to .3 per cent. The rate of growth in Sunday school enrollment has slowed down considerably since 1926. This doubtless indicates a trend away from a particular kind of religious education rather than a growing abandonment of all instruction.

Trends in organization and administration of Protestant church schools are to be noted next. In the beginning, Sunday schools were held in any kind of building with sufficient

<sup>10</sup> *The World Almanac*, New York: The New York World-Telegram, 1937, p. 379.

<sup>11</sup> *Religious Bodies*—1936, vol. I, p. 51.

<sup>12</sup> *ibid.*, p. 52.

<sup>13</sup> *Statistics of Church Schools*, pp. 4-5.

open space. As early as 1869 indeed, efforts were made to provide properly built class rooms.<sup>14</sup> Sunday school architecture, though, was developed only in the twentieth century.<sup>15</sup> Separate buildings for the Sunday school were found common in one study of seven hundred Protestant church schools.<sup>16</sup> The size of the plant varied; a class space of six rooms was found to be the average. Seven per cent of the Lutheran churches reported a separate education building.<sup>17</sup> The trend clearly is to withdraw Sunday school classes from the church or auditorium to regular classrooms. Separate school buildings as yet are by no means the usual thing in Protestant parish education.

Adequate teaching equipment is not provided very widely. Half of the schools in Hartshorne's study have only three or less of the items on a list of ten useful educational devices.<sup>18</sup> Nearly all the schools have blackboards, but not every school has a blackboard for each room. To illustrate, 54.4 per cent of 1784 Lutheran schools have blackboards; 38.2 per cent have maps; 33.9 per cent have pictures on the walls; 24.2 per cent have sand tables; 8 per cent use moving picture projectors.<sup>19</sup> As a list of required educational tools the following items were mentioned in a teacher's manual; a supply of Bibles; a supply of hymn books; a supply of lesson helps, grades lessons, quarterlies; current literature for officers and teachers; a library of good books; blackboards; maps, charts, pictures; ample and adequate record supplies; musical instruments; seats and tables for classrooms and assembly; proper lighting, heating and ventilation.<sup>20</sup> Such an ideal, however, is seldom realized. Hartshorne plots the trend in this regard: "Besides providing space, light, and heat, the majority of churches spend nothing on their educational work."<sup>21</sup>

<sup>14</sup> Wardle, p. 150.

<sup>15</sup> *Recent Social Trends*, p. 1058.

<sup>16</sup> Hartshorne, pp. 47, 48.

<sup>17</sup> *Findings from a Survey of Parish Education* . . . p. 11.

<sup>18</sup> *Standards and Trends in Religious Education*, pp. 47, 48.

<sup>19</sup> *Findings from a Survey of Parish Education* . . . p. 8.

<sup>20</sup> Gaines Stanley Dobbins, *The School We Teach In*. Nashville, 1934. p. 131.

<sup>21</sup> Hartshorne, p. 56.

A session in most Sunday schools lasts about an hour, and thirty minutes for class, fifteen minutes for an opening exercise and fifteen minutes for closing.<sup>22</sup>

"There has been an exceedingly marked increase in the definiteness of educational administration, and there has been a striking improvement in pedagogical standards."<sup>23</sup> Fifty per cent of the schools in Hartshorne's study were operating under a committee for religious education whose purpose is to increase the efficiency of the school. In the survey of Lutheran church schools less than one per cent are supervised by persons others than ministers. Throughout the nation, however, the professional religious staff is being added to in many schools and a new profession is developing—the Director of Religious Education.<sup>24</sup> Administrative technique, furthermore, is being definitized and refined under the guidance of the International Council of Religious Education. Technical advice, leadership training courses, records and devices have been developed by the Council. A paragraph about this standardizing agency is necessary for full acquaintance with general trends.

The International Council of Religious Education was formed in 1922 to organize the educational work of Protestant churches. It resulted from a merger of several denominational organizations engaged in religious education and the Religious Education Association, which had been formed in 1903. Almost at once, after its birth, the Council began research on practical standards for church schools. In 1929, were published two Approved Standards, "A" and "B". They are revised forms of a *Proposed Standard* issued in 1927. How influential these publications have been and what particular value any standard has as a condition or evidence of efficiency—these questions are pursued in Hartshorne's study, *Standards and Trends in Church Schools*. He found that a large number of churches have not followed either "A" or "B" standard; and, secondly, "the

<sup>22</sup> *Ibid.*, pp. 47, 48.

<sup>23</sup> *Recent Social Trends*, p. 1057.

<sup>24</sup> *Ibid.*, p. 1057.



standards taken by themselves do not seem particularly potent agencies of school achievement".<sup>25</sup> The reasons he suggests are:

1. The recency of the new standards and the comparative slowness with which any traditional pattern is superseded are two influences underlying the confusion noted in contemporary religious education.<sup>26</sup>
2. These standards are too extraneous to the needs and situations of local schools.

Perhaps in this idea of vigorous promotion which still clings to large organizations is to be found one of the sources of contemporary confusion in church schools. There may be too much thinking by the leaders in contrast with too little by the local church school.<sup>27</sup>

Despite the fact that these ideal standards have not been established nor even aimed at in many schools, still, the quality of instruction has been raised quite universally. Familiarity with the standards is rather common. Indirectly then, and often, unconscious of the Council's requirements, ministers have approximated its reforms. Text-books, grading, and methods have been refined. The externals of the pedagogical process particularly, have been improved by the work of the International Council of Religious Education. This trend in classroom equipment and technique has been summed up thus:

The curriculum of Protestant education has been enriched and made flexible by an attempt to relate the teachings of religion to the wider aspects of life. Recently much stress has been put upon the so-called project and discussion methods whereby, as a substitute for the formal or fixed statements of the content of truth and duty, groups of young people or elder children are asked to decide for themselves the aspects of life which they recognize as religiously and morally significant, and the practical methods by which they agree to undertake to work out the Christian solution of problems.<sup>28</sup>

Referring at this point, again, to Hartshorne's study, we note that graded lessons have been adopted generally. Seven per cent of the schools he studied had changed from uniform

<sup>25</sup> Hartshorne, p. 80.

<sup>26</sup> *Ibid.*, p. 107.

<sup>27</sup> *Ibid.*, p. 109.

<sup>28</sup> *Recent Social Trends*, p. 1057.

to graded lessons. Sixty-one per cent of the schools were using graded lessons at the time of the study.<sup>29</sup> In the Lutheran schools, use of graded lessons ranged from 91.8 per cent in the nursery department to 56.7 per cent in the senior department. Above that division, uniform lessons are used exclusively.<sup>30</sup> Pupil grading as standardized by the International Council is followed very widely. This arrangement provides for: a Cradle Roll, birth to three years; Beginners Department, four to six years; Primary, seven and eight years; Junior, nine to twelve; Intermediate, thirteen to sixteen; Young Peoples Department, seventeen to twenty-four. Adults, twenty-five and over. Summing up them the remarks about pedagogical technique, we may note that emphasis predominantly has been on providing a suitable environment, attractive tools and more agreeable arrangements of pupils. The externals, in other words, have received most of the attention. That this development is overshadowing a more desirable, but less popular improvement in religious education is the opinion of one Protestant educator:

Yet in some schools, forces are at work that, if allowed to grow in wisdom and power will radically alter this picture. Here and there, through the report, attention has been drawn to experiments with worship, with study, with social service, with school organization, with building and equipment, with in-service training of leaders, with parental education and many other things, all of which are serving to point toward the reconstruction of individuals with names, bodies and personalities rather than toward the achievement of some external standard with its emphasis on numbers, lessons, things and arrangements. It is to give aid and comfort to this enemy of the stereotype that this report has been published. The future is with those who are willing to "sit down before" their facts; for not elsewhere will anyone ever see the leading of the spirit.<sup>31</sup>

Developments in method and administration of church schools have demanded better trained teachers and superintendents. Not too long ago, the average Sunday school teacher was satisfactory if she had "a certain amount of

<sup>29</sup> Hartshorne, pp. 47, 48.

<sup>30</sup> *Findings from a Survey of Parish Education* . . . p. 12.

<sup>31</sup> H. Hartshorne, *Church Schools of Today*. New Haven: Yale University Press, 1932, p. 22.

loyalty, piety, consecration and a lesson quarterly."<sup>32</sup> Teaching staffs, because they were made up wholly of volunteers, were characterized necessarily more by their willingness than by their fitness. This situation is changing, but not speedily, despite abundant provisions for teacher training. Leadership in Protestant church schools still is made up largely of volunteer church members, who are not college graduates, nor day-school teachers.<sup>33</sup> Under twenty years of age were thirteen per cent of the leaders in half the schools Hartshorne studied.<sup>34</sup> "The general picture of lay leadership in these churches shows that there has been a large increase of activity by laymen in attempting to give social and religious leadership without a corresponding increase of the training that is necessary for carrying out the responsibilities."<sup>35</sup> Compensation for work in church schools is recognized as essential for highly efficient operation. So far, however, resources are not equal to the burden. Among the churches of one denomination, 1.1 per cent of the workers were full time paid employees; 0.7 per cent earned compensation for part time work; 0.9 per cent worked without pay; and 4.7 per cent of the congregations can afford to hire a church secretary.<sup>36</sup> Other statistics were not available, but the trend has been indicated authoritatively:

In the last thirty years, new methods have been applied to the study of religious education. This has resulted in the introduction of courses in religious education and the psychology of religion in a number of leading universities and colleges; in the rise of paid directors of religious education who have received special training . . . an increase in the size of the professional religious education staff.<sup>37</sup>

#### B. WEEKDAY CHURCH SCHOOLS.

Weekday religious instruction of public school children on release time has won for itself the technical name weekday Church School or Weekday Religious School. Formerly,

<sup>32</sup> A. B. Bass, *Protestantism in the United States*. New York: Thomas Crowell Co., 1929, p. 102.

<sup>33</sup> Hartshorne, *Standards and Trends* . . . p. 47.

<sup>34</sup> *Ibid.*, p. 104.

<sup>35</sup> Barker, p. 174.

<sup>36</sup> *Findings in a Survey of Parish Education* . . . p. 6.

<sup>37</sup> *Recent Social Trends*, pp. 1033, 1057.

any school that offered religious instruction on days other than Sunday was called a weekday religious school.<sup>38</sup> Since, however, the phenomenal development of release period arrangements with public school systems even weekday religious classes on free time are not included in discussions of this type of school.<sup>39</sup>

The plan for the weekday church school originated and was tried for the first time in Gary, Indiana. There in the fall of 1914 eight Protestant churches acted on the offer of Dr. William E. Wirt, superintendent of public schools. He had suggested that each church provide well qualified religion teachers to instruct its own children on public school time but in its own church plant.<sup>40</sup> For a few years these church schools struggled along ineffectively until an interdenominational combination was formed to provide cooperative centers for instruction. Thereafter, between 1921 and 1927, the number of centers fluctuated from seven to ten; the enrollment varied from 3100 children to 4800.<sup>41</sup> For 1932, the average attendance at weekday church schools in Gary was 4300.

Almost simultaneously, three other plans, slightly different from the Gary arrangement, were being developed. In Van Wert, Ohio, permission was given in 1923 to hold religion classes in the public school buildings and during the regular session. This provision is practical in small communities but few large cities will allow the use of public school buildings for religious purposes; hence the influence of this plan is negligible throughout the nation. The third type of weekday school was developed in Batavia, Illinois. There each denomination assumes responsibility for its own children and follows its own course of studies; an advisory council, however, is formed among the churches for mutual

<sup>38</sup> J. P. Archdeacon, *The Week Day Religious School*. Washington: The Catholic University of America, 1927, p. 5.

<sup>39</sup> Donald R. Gorham, *The Status of Protestant Weekday Church Schools in the United States*. Philadelphia: The School of Religious Education of the Eastern Baptist Theological Seminary, 1934. (Contributions to Christian Education No. 1.)

<sup>40</sup> W. G. Seaman and M. E. Abernathy, *Community Schools for Week Day Religious Education*. Gary, Indiana. (in Archdeacon, p. 19).

<sup>41</sup> Archdeacon, p. 22.

support in dealing with the public authorities.<sup>42</sup> Finally, there is the type of church school which accepts responsibility for its own parishioners and determines its own policies and programs independent of other church organizations. The current popularity of each type of school is indicated by a study made in 88 cities, nine of which had both elementary and high school classes. The Gary plan functions in forty-two of these cities; the Batavia scheme of advisory Council for individual churches is favored by thirteen municipal school systems; and individual churches make their own arrangements in nineteen cities.<sup>43</sup> This last plan is the one usually adopted by Catholic churches. In a study of Lutheran weekday schools, 82.2 per cent were of the denominational type; 17.8 were of the interdenominational type.<sup>44</sup>

Taken collectively, these weekday religious schools are becoming increasingly popular throughout the country. In 1930, there were weekday church schools in 2,050 centers in forty-five states, the total enrollment being estimated at 260,988.<sup>45</sup> In 1933, from a survey of 2,043 towns and cities, release periods are provided in 218 cities and towns in thirty-five states.<sup>46</sup> Forty-five of the cities are in New York State; in Ohio there are twenty-one cities releasing children for religious instruction. The total number of pupils in weekday schools throughout the United States has not been tabulated, although average attendance for many cities are listed.<sup>47</sup>

The progress of legislation on release periods indicated the growth of weekday church schools. In 1927, only three states expressly provided release time by law: Minnesota, Oregon and South Dakota.<sup>48</sup> In 1933, seven states had legislation specifically permitting the release of pupils from public schools to attend religious instruction: the original

<sup>42</sup> Archdeacon, p. 24.

<sup>43</sup> Mary Dabney Davis, *Weekday Religious Instruction*. Washington: Government Printing Office, 1933, p. 9. (Education Pamphlet, 36.)

<sup>44</sup> *Findings from a Survey of Parish Education*, p. 21.

<sup>45</sup> *Recent Social Trends*, p. 1036.

<sup>46</sup> Davis, pp. 4, 5.

<sup>47</sup> *Ibid.*, pp. 25, 29.

<sup>48</sup> Archdeacon, p. 34.

three states, together with Illinois, Iowa, Michigan and West Virginia.<sup>49</sup> In 1927, twenty-three states tolerated release time and in eight states an enabling law had been defeated. (The present position of legislation is to be determined.)

Weekday classes in religion are held usually in church buildings. In eighteen cities out of seventy-four of a population of 10,000 and more, classes for elementary grade pupils are held in public school buildings. Likewise in nine out of fourteen cities reporting religious instruction for high school students, classes are held in the school.<sup>50</sup> 76.7 per cent of the reported Lutheran church schools are held in church buildings; 23.3 per cent are held elsewhere, sometimes in public school buildings.<sup>51</sup>

In the majority of cities, the religious instruction programme extends as long as the public-school year. In many instances, the course begins after the school year has been started and concludes before the end of the year. Twenty-six was the average number of days per year for Lutheran schools.<sup>52</sup> In the elementary schools, one period of religion a week is most common; for high schools the number of periods varies from five times to twice a week. The ordinary length of a period is from forty-five to sixty minutes. The time varies often, according to the grades considered.<sup>53</sup>

The teaching standards in weekday schools are considerably above the average of Sunday schools. This is guaranteed by the demands of Boards of Education that the character of the work in religious education compare favorably with that in the public schools. In Dayton, Ohio, for example, this stipulation was made:

Trained teachers must be engaged for the religious instruction

<sup>49</sup> Ward V. Keesecher, *Laws Relating to the Releasing of Pupils from Public Schools for Religious Instruction*. Government Printing Office, 1933, p. 3. (Education Pamphlet 39.)

<sup>50</sup> Davis, p. 18.

<sup>51</sup> *Findings in a Survey of Parish Education*, p. 21.

<sup>52</sup> *Findings from a Survey of Parish Education*, p. 21.

<sup>53</sup> Davis, pp. 19, 20.

classes so that the quality of the instruction pupils received would be similar to that in the public schools.<sup>54</sup>

To engage such teachers, of course, some salary must be offered. The number of paid church school teachers for weekday classes greatly exceeds that for Sunday schools. Ten per cent of the Lutheran weekday teachers were paid as compared to one and one-tenth per cent of the Sunday school teachers.<sup>55</sup>

At present there is little cooperation between the schools and the churches in providing for the classes in religion. In some places, to be sure, the buildings are let for rent. It is reported also that regular public school teachers organize the religion class, check attendance and take a religious census of the churches.<sup>56</sup> Most inter-relation is established in high schools that allow credit for religion as a regular elective subject. This relationship has been summed up and the possibilities for development indicated in the following passage:

The weekday religious education movement established a relationship between state and church in the field of education. It is not assumed that weekday church schools, as they have generally been developed by the Protestant churches, have provided a completely satisfactory solution for the problem of the relationship of religion and education. However, the movement has pioneered in this difficult field, and has revealed many of the significant possibilities and major difficulties. The leaders in weekday religious education have been active in the movement in the Protestant churches for community coordination. It is now recognized that the problem of weekday religious education can only be solved in connection with these wider relationships. This does not mean a loss of the unique contribution of weekday church schools, although it may result in changes in the form of organization.<sup>57</sup>

The trends then of weekday church schools have been toward constant growth, stabilized organization and cooperative administration. Progress within the last five years has been charted in this report:

1931 forecast—I think it would be generally agreed that the

<sup>54</sup> Paul C. Stetson, "The Administration of Weekday Schools of Religious Education", *Elementary School Journal*, XXIV, No. 8 (April, 1924). (cf. Davis, p. 12.)

<sup>55</sup> *Findings from a Survey of Parish Education*, pp. 6, 21.

<sup>56</sup> Davis, p. 21.

<sup>57</sup> Paul D. Eddy, *The Church in Coordination with Community Agencies*. Chicago: International Council of Religious Education, 1936, p. 12.



weekday church school movement is in a critical state . . . some of us feel that a movement which in ten years has given evidence of great value cannot be allowed to pass because of the existence of many difficult problems.

1936 report—After several important surveys and critical studies, the weekday church school movement has achieved greater integration with the total program of Christian education and has discovered a new sense of mission and unity. It is a growing movement . . . Cooperative curriculum materials for weekday schools are now being developed.<sup>58</sup>

### C. RELIGIOUS VACATION SCHOOL

The origin of the daily vacation Bible school is credited to the Reverend Robert G. Boville. In the summer of 1901, he gathered a group of children from the streets of New York City into a nearby church. Bible stories, games and hand-craft were in the curriculum of this first school. The idea was promoted until in 1907, the National Bible school Committee was formed and in 1911, it became the Daily Vacation Bible School Association. At present, the movement is guided by the International Association of Daily Vacation Bible Schools, an affiliate of the International Council of Religious Education.<sup>59</sup>

This account of the beginnings of Protestant vacation schools does not escape challenge. "This is an old institution among us, though it has been discarded to a very large extent by the congregations of our church (Lutheran). It has been 'discovered' by modern educators and is hailed as a present-day innovation of great value and unlimited possibilities for the future as an agency of religious education".<sup>60</sup> Among some Lutheran churches, indeed, vacation schools may have existed before 1901, but to that year and to Dr. Boville is conceded honor for the first organized promotion of the movement.

<sup>58</sup> Report of the Executive Director of Vacation and Weekday Church Schools, International Council of Religious Education, to the annual meeting of the International Association of Daily Vacation Bible Schools, November 18, 1936. New York City, p. 16. (mimeographed)

<sup>59</sup> International Association of Daily Vacation Bible Schools: Bulletin, *When They Grow Up What Will They Be?* New York, undated, p. 12.

<sup>60</sup> Gustav Marius Bruce, *Ten Studies on the Sunday School*. Minneapolis, The Augsburg Publishing House, 1931, p. 20.

The growth of vacation schools has surpassed in speed both the Sunday school and the weekday religious school. In 1907 there were 19 schools with 5,083 pupils; 1912, 160 schools, 38,308 pupils; 1922, 362 schools, 248,000 pupils; 1932, 9,756 schools, 967,486 pupils; and in 1935, 12,500 schools with 1,125,000 pupils.<sup>61</sup> These figures may be corrected upwards by other statistics. In 1932, according to another study, there were 14,193 vacation schools with an enrollment of 1,094,785 in the United States. For 1933, these numbers increased by 340 schools and 178,773 pupils.<sup>62</sup> The popularity of vacation schools over weekday schools is revealed by a comparison made among Lutheran churches: 29.2 per cent of the congregations have vacation schools but only 7.3 per cent have the other type. This amazing spread of vacation schools is noted in a report mentioned above:

1936 report—Promotion materials have been prepared and distributed: conferences, institutes and conventions have been attended; denominational leaders have cooperated in field work and each year the reports have shown definite increases in the number of schools, pupil enrollment and age range attending.<sup>63</sup>

Trends in organization and administration follow in general the progressive steps made in Sunday school and weekday classes. Specific data on all the vacation schools are not available. In the report mentioned above, this tendency towards cooperative schools is indicated:

1931 forecast—After ten years of individual denominational publication of program materials for vacation church schools, there is now a definite interest in the possible cooperative production of new and more adequate curriculum materials.

1936 report—The new Cooperative Series of vacation school texts has been created and nine text books for different age groups have been published . . . the development and publication are the responsibility of an interdenominational Committee of nine.<sup>64</sup>

About one denomination's vacation schools we have these facts: 81.9 per cent of the reported schools are held in church buildings and 18.1 per cent are held elsewhere; the

<sup>61</sup> World Daily Vacation School Council, *A Message to the World Sunday School Convention*, New York, 1935. (leaflet)

<sup>62</sup> *Statistics of Church Schools*, p. 7.

<sup>63</sup> *Report to the meeting of the International Association of Daily Vacation Bible Schools*, p. 16.

<sup>64</sup> *Ibid.*, p. 16.

average attendance enrollment is 83 and the average attendance is 68, that is about 79 per cent; 68.8 per cent of these schools are denominational, 31.2 are inter-denominational; the average period was 12.8 days and the average number of hours was 35.8; 2.8 hours was the average daily session. Only eleven per cent of the teachers were paid; financial support came mostly from free-will offerings.<sup>65</sup> These statistics are gathered from about 1,784 parishes, hence they offer some basis for broad observations yet one would prefer to determine trends on more comprehensive evidence. In *Recent Social Trends*, this summary is offered:

The vacation church school meets for several hours each day during a summer period varying from two to six weeks. Such schools are conducted either by individual churches or groups of churches working in cooperation and are intended to reach the child population during the public school vacation months.<sup>66</sup>

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<sup>65</sup> *Findings in a Survey of Parish Education*, p. 21.

<sup>66</sup> *Recent Social Trends*, p. 1035.

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### EQUALIZING EDUCATIONAL OPPORTUNITY FOR WHOM?

We frequently emphasize the fact that our educational position is conservative, but it is very important that we realize what we mean by that term. We certainly do not mean that we have any obligation to cling to practices and procedures that are outmoded and which perhaps, when they were first introduced into schools, had nothing in common with our traditions. If, when we call ourselves conservative, we mean that we recognize that there are certain eternal truths and first principles that never change, certain values that are ageless, certain elements in our social heritage to which children in every generation have an inalienable right, we are using the term correctly. But all the while let us not forget the prayer of the Church begging God to give us a capacity for holy newness. Out of our treasure we take old things, to be sure, but if we are to be true scribes, we must take new things as well.

Rev. George Johnson at the National Catholic Educational Association's annual convention, Milwaukee, Wis., April, 1938.

## NOTES FROM THE NATIONAL CENTER OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

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### A TRAINED FACULTY FOR CHRIST'S SCHOOL

"Christ's School" is where the children of God and heirs of heaven are taught the truths of the one, holy, catholic and apostolic Church. It may hold its classes in the air-conditioned rooms of the most modern parochial school building; it may meet in the humble chapel of a country mission; it may gather around the table in the living room of a private home; it may be held at any place where there is the one who knows the good tidings and the one who has yet to learn. The teacher and the pupil make a school.

There is no lack of pupils for Christ's School. In the United States alone there are 2,000,000 Catholic children who are studying under the public-school system. The significance of such a figure is that 2,000,000 of our own children are spiritually undernourished and underprivileged. In a concerted effort to "build up" these children to a vigorous Christian life, the bishops of the country, through the Confraternity of Christian Doctrine, have called upon the laity to assist in the privileged task of teaching the catechism to these little sheep of Christ's fold. As a result there has been a heartening response in the number of men and women who have volunteered to teach in school year religious instruction classes and religious vacation schools. Time and the growth of the Confraternity of Christian Doctrine among the laity will bring the necessary number of catechists to the aid of each parish and mission. But the hierarchy cannot be concerned merely with numbers of teachers. The bishops are concerned primarily with the quality of teachers.

It is considered that one has achieved honor among men when he is appointed to the faculty of a famous university. We know that such an honor was not achieved without a

maximum of labor, without tedious research, and without making a certain goal in a particular scholastic field. The world, too, requires a certain amount of work and sacrifice before it presents its honors. But what university is more important than Christ's School? What faculty should be better trained, spiritually and mentally, than those who teach in His school? It is not a small privilege to participate in the work of the hierarchy in the teaching of Christian Doctrine; it is Catholic Action. The Most Reverend John J. Cantwell, Archbishop of Los Angeles, said to those present at the last Catechetical Congress:

The laity are now invited, requested and urged by Christ's Vicar to take a part under their bishop in propagating the faith. . . . The religion of Christ in our age is not spread as of old by missionary saints who convert whole nations in a generation. Today it is propagated by a missionary-minded people declaring Christ in their lives and conduct and speech.

The call to the Catholic layman to assist in the teaching of Christ's doctrines is clear. It is equally clear that the layman must receive a special training if he is to share in the truly glorious privilege of presenting Christ to the "little ones." A serious concern, then, of the Confraternity of Christian Doctrine is the training of lay teachers to meet the peculiar needs of the public-school child. In the *Manual* of the Confraternity the following plan is given for the preparation of lay teachers:

The most practical preparation of teachers consists in holding weekly demonstration lessons in which prospective teachers are shown how to teach. The chairman of lay teachers arranges for demonstration lessons to be given by persons who are qualified. Methods are demonstrated while giving lessons in Doctrine, recreation, dramatization and music. Where Sisters do not teach, lay teachers prepare to conduct Christian Doctrine classes under the supervision of the Director. Where there are local Sisters, their assistance should be sought. . . . Teachers qualify for work by attendance at a minimum of six demonstration classes each year, and the satisfactory completion of a definite course.

The above plan assumes that the lay teacher of religion will be preferably a Catholic teacher in the public schools, a college graduate, a high school graduate, or a person who has qualified to teach by attendance at the teacher training

courses. Furthermore, the plan is presented not as an ideal but as a minimum requirement.

The *Proceedings of the National Catechetical Congresses* tell quite plainly the concern of the hierarchy and the clergy for adequately trained lay catechists. Demonstration classes conducted by priests, Brothers, Sisters and outstanding lay catechists have been an important and enlightening feature of every Catechetical Congress. It is not an exaggeration to say that these annual demonstrations have been a spur to teacher activity and have brought to the fore the consideration of proper methods and means of presenting the great truths of religion to the child mind. If we recall that the Catechetical Congress draws to it many members of the hierarchy, diocesan directors of Confraternity work, eminent teachers in the field of religion and both authors and publishers of religious texts and aids, then we can believe that through these leaders the accomplishments of the Congress are brought to the entire country. On the program of the forthcoming Catechetical Congress to be held at Hartford, Connecticut, October 1-2-3-4 under the patronage of His Excellency, the Most Rev. Maurice Francis McAuliffe, D.D., a Teacher Institute to be in session all day Saturday, October 1 and the afternoons of October 2-3-4, will realize the hopes of many Bishops and especially the Episcopal Committee on the Confraternity of Christian Doctrine of demonstrating the necessity for a sound training of the lay catechist in both theology and methods.

At the Institute, nationally known theologians will present theology for the teacher. On the morning of Saturday, October 1, theologians will explain to a large audience of teachers (Sister catechists and lay) the theology of the Mass from the Offertory to the Post-Communion. This explanation will be given to two groups, i.e., those teachers concerned with the teaching of religion to high school students and those concerned with the elementary level. Following the explanation of the theology, nationally known educators will discuss methods of presenting this theology on the various grade levels. Immediately after the explanation of methods forty experienced catechists will give simultaneously class room

demonstrations, putting into actual practice with the public-school children who will make up the class, the matter presented by the theologian and the authority in methods.

Demonstration classes will be conducted every day of the Congress and those participating in the Institute will be addressed by authorities on such subjects as: A Psychological Study of the Catholic Public-School Pupil, Making Christ the Center of Religious Instruction, Teaching Chastity as a Positive Virtue, Correlating Art and Religion, Training Our Catholic Public-School Pupils for Catholic Action and many other topics of invaluable help to the teacher of religion.

The religious training of the public-school child has necessitated additional sacrifices, financially and humanly, on the part of every diocese that has entered wholeheartedly into the apostolate. But in doing Christ's work there can be no half measures. The 2,000,000 Catholic children in public schools have a right to a religious training; it is our duty to see that they receive it. And it is implied in that duty that the teacher to whom these children are entrusted is properly equipped to discharge the high calling of "speaking for Christ." At the last Catechetical Congress held at St. Louis in 1937, His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to America, said:

Let me be permitted to describe briefly the characteristic quality of the catechist, whether he be an ecclesiastic, a religious or a layman. He speaks and teaches in the place of Jesus Christ; let him therefore be "the imitator of the Divine Teacher."

Without a great love for God and without a great love for neighbor, it is impossible to represent Christ or to make His doctrine understood.

A proof of the love for God will be constant prayer, a sure guarantee, much more so than human talents, of stirring up in souls the inspiration of faith and of charity.

The proof of the love for neighbor, and particularly for those who compose our catechism classes, will be the most exact preparation. . . . The Fathers of the Church and the great catechists, as one may see in their catechetical and apologetical works, were never through studying Sacred Scripture and Theology.

While a well developed spirituality is a necessary requisite for the catechist, it is seen that this quality alone is not



sufficient. There must also be "the most exact preparation mentioned above." Where is the lay catechist to receive this preparation unless teacher institutes or training classes are held in parish or diocesan centers? Our task and duty to train the public school child in its religious life is half done—in many cases, perhaps, had best be left undone, unless we devote zealous care to the training of our teachers. For the training of the lay catechist invaluable help may be given by the religious communities of teaching Sisters.\* This help will not be denied if throughout the country Confraternity directors and pastors unite in the establishment of training centers or classes for the lay catechists.

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#### THE CONFRATERNITY QUESTION BOX

Q. *Do Sisters belong to the Confraternity of Christian Doctrine? That is, may the Sisters teaching in religious vacation schools be considered members of the Confraternity of Christian Doctrine?*

A. When the Confraternity of Christian Doctrine is canonically erected in a diocese, i.e., when the Ordinary has formally decreed its establishment, the various parish units are *ipso jure* aggregated to the Venerable Archconfraternity erected at St. Mary of Tears in Rome. Through this aggregation they share in the spiritual benefits that the Papacy, over three centuries, has given to those who through membership in the Confraternity of Christian Doctrine have assisted the pastors in the work of teaching religion to children and adults.

The Archconfraternity has received from the Sovereign Pontiffs the privilege of aggregating and admitting to participation in the indulgences and other spiritual goods granted to it by the Sovereign Pontiffs the Confraternities of Christian Doctrine erected in any part of the Catholic World.<sup>1</sup>

It is quite evident from the above that membership in a

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<sup>1</sup> Title VI. Article 40. Constitution of the Venerable Archconfraternity of Christian Doctrine canonically erected in the Venerable Church of St. Mary of Tears in Rome.

\* "The Mission of the Religious Teacher to the Lay Teacher of Religion," *Journal of Religious Instruction*, VIII, No. 10 (June, 1938), p. 891.

parish unit of the Confraternity of Christian Doctrine entitles one to share in all the spiritual benefits granted to the Archconfraternity at the Church of St. Mary of Tears in Rome. From other documents it is equally clear that both men and women are entitled, rather urged, to membership in a parish unit and that lay women are permitted an active membership having the right to hold office, to attend meetings, to vote and to teach or engage in any other work of the parish unit. However, since the Confraternity of Christian Doctrine is essentially a lay organization erected on parish lines, it has not always been clear what participation it offered in its spiritual benefits to those members of religious communities who have so nobly shared in the work of the Confraternity in the United States, notably through teaching in religious vacation schools.

The following excerpts from the Constitution of the Venerable Archconfraternity definitely provide for the inclusion in the spiritual benefits of the Confraternity those religious communities who are considered "cooperators in catechetical work."

Title V. Parochial Congregations (units) of Christian Doctrine in Rome, and their relations with the Archconfraternity.

Article 39.—Members of religious communities, men and women, who impart catechetical instruction in a parish or in their Institutes or Colleges, are considered cooperators in catechetical work within the territory of the parish and can without any detriment to their constitutions gain the holy indulgences whenever their Institute or religious House has obtained participation in the Archconfraternity of Christian Doctrine.

Title VI. Aggregation

Article 43.—The Archconfraternity has the privilege of aggregating and admitting to a share in the indulgences those communities, institutes, associations, etc., whose members engage in the work of imparting catechetical instruction.

*Q. What special indulgences do members of the Confraternity of Christian Doctrine who teach the catechism to public-school children receive?*

The following indulgences are granted to all members of the Confraternity who teach or study Christian Doctrine.

I. *Indulgences of the Stations of Rome*, granted for days on which, in the Roman Missal, the Mass is

noted for a Station. They can be gained by members who, on these days, teach or superintend the teaching of Christian Doctrine; these indulgences can also be gained by any of the faithful who assist at the explanation of the Catechism. (For Indulgences of the Stations of Rome see *Manual of the Confraternity of Christian Doctrine*, p. 11.)

- II. Partial Indulgences . . . One hundred days for those who, in public or in private, explain the Catechism on other than feast days; . . . Forty days for members who confess their sins at the time set by law, and who engage in Confraternity work, giving or receiving Catechism instruction.

N.B. For a complete list of indulgences granted to Teachers, Fishers, Helpers, etc., in the Confraternity of Christian Doctrine see the *Manual of the Confraternity of Christian Doctrine* published by the National Center.

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### TEXTBOOKS

A second criterion is that of relatedness to both individual and social needs of the pupils. If the subject-matter impresses the pupil with its value for living for God both as an individual and social being, it will incline him to devote his whole energy to its mastery. The textbook in religion must regard this two-fold need of the pupil. Hence it is a mistake to have just one large textbook for the entire curriculum taking just so many pages each year.

By Fr. Claude L. Vogel, O.M.Cap., "Religious Instruction—Method and Text," *The Franciscan Educational Conference*, Vol. xix, No. 19 (December, 1937), p. 31.

# Theology for the Teacher

## THE VIRTUES IN GENERAL

REVEREND JAMES W. O'BRIEN  
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EDITOR'S NOTE: The JOURNAL OF RELIGIOUS INSTRUCTION is pleased to announce that the present article is an introduction to a series of articles by Father O'Brien dealing with the virtues, theological and moral. This material is offered particularly to the Sisters teaching in parochial schools and to all teachers engaged in the religious instruction of public school children.

Before attempting a discussion of the virtues proper, it may be well to provide something of a background of philosophical ideas that are necessary for a proper understanding of this matter. Metaphysics is a name that frightens many people. They look upon the subject as something well beyond the grasp of the average man and woman. To a certain extent I suppose this is the correct view. Most of us find it easier to understand what we can see and feel and hear. It is hard for us to go beyond the material and to try to learn about the essences of things that escape sense perception altogether. Yet there are certain fundamental ideas that are not so difficult to grasp if the effort is only made. The more we consider and meditate and turn these things over in our minds, the deeper and better will be our understanding of them. It does not do just to read. Reading words, even if we could remember them all, can give us only a superficial knowledge unless we strive to go beyond them and make their meaning part and parcel of ourselves.

Metaphysics is the science of being as being. Everything that is or can be is a being. God is a being; so are men and

angels. So also are white, round and heavy. Beings that are now in existence are called actual beings. Beings that do not now exist but can and perhaps will exist in the future are called potential beings. We are concerned here more with potential beings than with actual beings, for what we say is as applicable to men who will exist a thousand years from now as it is to those who are alive today. There is no difference in essence or nature between actual and potential beings. They differ only in so far as actuality or existence is concerned.

If we consider the examples of being mentioned above we shall notice that they are not all beings in the same sense. Some of these can have existence in themselves independent of other beings. These are called substances. Thus man is a substance; so are his soul and body. Others have existence or can have existence only in something else. They do not subsist but inhere in another. These are called accidents. Thus roundness can exist only in a substance that is round; whiteness only in a substance that is white; so also heaviness, sweetness and knowledge. A virtue is an accident. There are nine categories of accidents, but eight of these have nothing to do with our subject. Saint Augustine defines a virtue as a good quality of the mind. Quality, therefore, is only category with which we are concerned.

While every virtue is a quality the reverse is not true. Some qualities modify only material beings, as for instance form and figure. Thus round and square are qualities. Thus also hot and cold are qualities that modify only corporeal substances. It is obvious that virtues since they affect spiritual substances must be something distinct from the foregoing. There are only two kinds of quality that inhere in spiritual substances. These are first, faculty or power to operate, and second, habits. The intellect and will of man are qualities in what is referred to as the second species namely potency which gives the power or capacity to operate. A virtue is not a potency or faculty but a habit. Habit is the highest species of quality. Habit and disposition differ only in so far as a habit is difficult to destroy whereas a disposition is not. We are concerned here with habits, which modify

or perfect the substance or faculty either in itself or with respect to its operation. Habits are not therefore mere figments of the imagination. They are not merely terms which we apply to acts that are customary and frequent. They are realities, the principles from which those acts proceed. The recognition of habits as realities is something not generally understood. Yet it is fundamental not only to a proper understanding of the nature of virtues but also to an exact realization of many other principles of moral theology. A virtue is a habit. So also is a vice. One is good, the other evil. Good habits are twofold. Either they are rooted directly in the substance itself, such as health and beauty in the natural order and sanctifying grace in the supernatural. These are not virtues because they have no direct relation to operation but perfect the subject in itself. They are called substantive habits. They affect not acting but being. Thus sanctifying grace makes us exist in the supernatural order. There is no need for spiritual habits in the natural substantive order since the soul by itself gives us existence in that order. Other good habits are subjected in the faculties or potencies such as the intellect and will. These are operative habits or virtues, which in the natural order give a certain ease or facility of operation. The virtues of the supernatural order however do not give this ease or facility, they give the power to perform supernatural acts, acts namely that are proportionate to our supernatural destiny. In other words, they enable man to do in the supernatural order what the simple faculties enable him to do in the natural.

We have referred frequently to the natural and supernatural orders. The former is the order of nature, the latter is the order of grace. In the former, man a creature composed of body and soul, made to the image and likeness of God and endowed with intelligence and free will is capable of intellectual and volitional acts which are the means to the achievement of natural ends. Literature, the arts, scientific progress, recreational activity are due to the operations of the natural order. All these are proportionate to man's nature. Man is capable of such activity by his very nature. He is also naturally able to perform some morally good acts.

The virtues of the natural order which are added to these faculties do not give man therefore the capacity to act. He has that already by his very nature. They do however give a certain facility and pleasure in acting. The virtues of the natural order are not innate, i.e., in man from birth, but they are acquired, sometimes by one act, usually by repeated acts. They are called, therefore, the acquired virtues.

Man by nature, left to himself, would be capable of nothing in the supernatural order. An effect cannot be above its cause. The grace of God alone can make man capable of such acts which are proportionate to the supernatural end of man. Sometimes people perform these acts through the help of actual grace alone. Thus even a soul in the state of mortal sin can perform some supernatural acts, for example acts of faith or repentance. These acts are not however meritorious in the strict sense of the word. Meritorious acts can be performed only by a soul in the state of sanctifying grace. Sanctifying Grace elevates the soul of man itself; the supernatural virtues, which are infused together with sanctifying grace, elevate the faculties of the soul, namely the intellect, will and sensitive appetite. The supernatural virtues cannot be acquired by repeated acts. As has been said above, an effect cannot be above its cause. They come to us directly from Almighty God and hence are called the infused virtues. Thus a soul elevated by sanctifying grace operating through faculties elevated by the supernatural infused virtues is capable of supernatural meritorious acts, the means by which man attains his supernatural destiny. The supernatural infused virtues, unlike those of the natural order do not give the facility of performing their proper acts. They do in their order only what the faculties themselves do in the order of nature. They give the capacity or ability to act. Thus it is possible for a soul in the state of grace to still have vicious inclinations. While natural virtues and contrary vices cannot exist simultaneously in the same person, there is nothing to prevent supernatural virtues from existing at the same time with natural vices.

The virtues of the natural order are two fold: intellectual, which perfect the intellect; and moral, which perfect the



appetitive faculties, namely the will and the sensitive appetite. The intellectual virtues are Understanding, Wisdom and Knowledge in what is known as the speculative intellect whose operation consists merely in knowing truth, and Prudence and Art in the practical intellect, which is concerned with making or doing things. With the exception of prudence these are not virtues in the strictest sense of the word since they do not make man simply good but only after a fashion. They make him a good philosopher, or a good scientist or a good musician, etc. The moral virtues which include also prudence because its object is moral, make man good without any addition or modification. Thus Justice perfects the will; Fortitude, the irascible appetite; Temperance, the concupiscible appetite. The sensitive appetite is that appetite which man has in common with brute animals. It signifies the inclination toward particular material good and away from material particular evil, as presented by sense cognition. It is twofold; First, the concupiscible appetite which desires good and flees evil, the acts of which are love, hatred, desire, aversion, joy and sorrow; and, secondly, the irascible appetite concerned with the obstacles in the way of obtaining good and avoiding evil, which is the principle of the passions of hope, fear, despair, bravery and anger. Man can desire any material good, he can hope only for good, that is difficult to attain. This example I believe will clarify the difference between the concupiscible and irascible appetite. While man has all these passions in common with the animals, there is this important difference. In man the passions are under the control of reason and free will. In animals they are not. For this reason there are no virtues in the brute animals because there is need for virtues only in those faculties which are free in themselves or at least participate in the freedom of another faculty which controls them.

Prudence, Justice, Temperance and Fortitude are called the Cardinal Virtues to which all the moral virtues are in some way or another reduced. For instance, to the virtue of justice are reduced religion, piety, truthfulness, liberality; to the virtue of temperance are reduced chastity, sobriety, abstinence, etc.

The acquired, natural virtues are of advantage to man even after his elevation to the supernatural state because they make good acts easy and pleasurable, an effect not produced by the supernatural virtues. They are lost by repeated contrary acts.

The supernatural infused virtues which give man the power to perform acts that are proportionate to his supernatural destiny and which are meritorious of eternal life are also twofold. This division is however not exactly the same as the preceeding division of natural virtues. There are no supernatural intellectual virtues, but they are all virtues in the strict sense of the word. First of all, there are the theological virtues, so called because they are concerned directly with God, the end of the supernatural life. They are Faith by which man knows his supernatural destiny and which therefore modifies the intellect; Hope, by which man desires to attain this end and which therefore perfects the will. Finally, Charity, which is also in the will, by which man loves God above all things and his neighbor as himself on account of God.

The supernatural moral virtues are concerned not with God directly, but with the things that lead to God. They are the same as the virtues of the natural order but elevated to a supernatural plane. As we have said they do not give the facility of operating but the power of operating itself. These supernatural virtues, whether theological or moral, cannot be acquired by repeated acts but are infused into the soul along with sanctifying grace, and with the exception of Faith and Hope are lost by any mortal sin. Hope is destroyed by the sin of despair and Faith by the sin of infidelity.

The theological virtues which are concerned with God himself are of a higher order than the moral virtues which are directed to those things that lead to God. Charity is preeminent among the theological virtues. Then in the order of dignity come Faith and Hope. Faith and Hope, which are dispositions to Charity, are treated first. The moral virtues come and go with Charity. In future articles we shall speak of the theological virtues and finally of the moral virtues,

with special emphasis on those moral virtues mentioned in the Catechism.

From the foregoing the definition and division of Virtues can be easily understood.

Virtue is defined by Saint Augustine as "A good quality, (or habit) of the mind by which man lives rightly, which no man can use for evil and which God operates in us, without us." The last clause is applicable only to the supernatural virtues.

#### Virtues

Natural		Supernatural	
Intellectual	Moral	Theological	Moral

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### EQUALIZING EDUCATIONAL OPPORTUNITY FOR WHOM?

Nor should we be dismayed by the fact that so much of what today is known as experimental education has been developed and used by those who are, in effect if not in profession, opponents of Christianity. If error has discovered that certain ways and means are powerful for its propagation, truth may well make use of these means, as long as they do not involve her in contradiction. I find this significant statement in Karl Adams' book, *The Spirit of Catholicism*: "Catholic theologians are using in our own day, for the philosophical statement of Catholic doctrine, essentially that same Aristotelian philosophy which eminent Fathers of the Church called the 'source of all heresies,' in particular of Nestorianism and Monophysiticism, and which, when it found its way into scholastic circles in the thirteenth century, was several times forbidden by ecclesiastical authority to be used in the public lectures of the University of Paris, chiefly on account of its misinterpretation in Latin Averroism."

Rev. George Johnson at the National Catholic Educational Association's annual convention, Milwaukee, Wis., April, 1938.

## New Books in Review

*The Pivotal Problems of Education.* In planographed form. By Reverend William F. Cunningham, C.S.C. Notre Dame, Indiana: Notre Dame Book-store, 1938. Price \$2.25.

In a later issue the JOURNAL OF RELIGIOUS INSTRUCTION is publishing a critical study of this work by Father Cunningham. The volume is now practically complete. In its present set-up the book is in its third edition, each new edition includes additional and revised material. The author is eager for any criticisms that will be helpful in improving the work for its final appearance in print. The present reviewer believes that Father Cunningham's text is the finest piece of material available for use in Catholic colleges or Schools of Education presenting courses described as "philosophy of education" or "principles of education."

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*The Religion Teacher's Library.* A Selected Annotated List of Books, Pamphlets and Magazines. Compiled by Rev. Felix M. Kirsch, O.M.Cap. and Rev. Claude Vogel, O.M. Cap. Paterson, N. J.: St. Anthony Guild Press, 1938. Pp. v+57. Price 25c.

This JOURNAL gave editorial attention to "The Religion Teacher's Library" when it first appeared in the *Proceedings* of the Franciscan Educational Conference last winter. The publication of the list as a separate booklet makes an unusually valuable contribution to the literature of the teaching of Religion. The list is the most complete annotated bibliography available. As this JOURNAL mentioned in its editorial of March, 1938 there is still a need for a more inclusive list and one supplied with more objective annotations.

*Confirmation in the Modern World.* By Matthias Laros. Translated by George Sayer. New York: Sheed & Ward, 1938. Pp. vii+229. Price \$2.00.

This text will be invaluable to teachers in our Catholic schools. Many have felt for some time the need of a volume of this type, one that would present the Sacrament of Confirmation in the light of its significance for Christian living. The thought presented should be part of the introductory study of all work for Catholic action.

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*A Second Sheed & Ward Survey.* A Publisher's Choice of Pages from Sixty-Six Chosen Books. New York: Sheed & Ward, 1938. Pp. xii+440. Price \$2.50.

Four years ago this JOURNAL was most enthusiastic about Sheed & Ward's *First Survey*. All of the books from which the abstracts were chosen appeared since the publication of the *First Survey*. The publishers have grouped the readings under the following headings: Current Criticism, History, Sociology and Economics, Philosophy, Art and Artists, Theology, Saints and a Leper, Not Necessarily Saints, Spirituality, Fiction, Sui Generis. This volume will be used in many ways. Advanced classes in Catholic high schools and college instructors may well use *A Second Sheed & Ward Survey* to arouse interest in youth for the works and writers selected. Many an adult, handicapped by lack of time, will find satisfaction in tasting the bits presented. They are not short bits, however; most of them are at least seven pages in length. We hope also that this volume will go into the hands of a great many who do not know Sheed and Ward's writers and will desire to read them further.

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*Naturalism in American Education.* By Geoffrey O'Connell. New York: Benziger Brothers, 1938. Pp. xxvi+285. Price \$2.75 net.

From the author's introduction this reviewer is inclined to think that Father O'Connell's work was prepared as a

doctoral dissertation for the Catholic University. The problem presented is one that should be in the foreground of every Catholic educator's attention. The chapter titles are indicative of the author's treatment: I. Naturalism in Philosophy and Education; II. Introduction of Naturalism into American Education—I. The Eighteenth Century; III. Introduction of Naturalism into American Education—II. The Nineteenth Century; IV. Dewey as an Exponent of Naturalism in Education; V. Kilpatrick and Rugg as Exponents of Naturalism in Education; VI. Thorndike as an Exponent of Naturalism in Education; VII. Naturalism in Teacher-Training Schools and Institutions of Higher Learning; VIII. Naturalism vs. Christianity.

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*The Life of Jesus. With An Outline for Study Clubs.* By Rev. James F. Cunningham, C.S.P. Huntington, Indiana: Our Sunday Visitor Press, 1938. Pp. 178. Price \$1.00 (cloth); 5 or more copies, 90c each. 50c (paper); five or more copies 40c each, postage prepaid; 100 copies \$25.00, plus transportation charges.

Very Reverend John P. Harney has written the brief introduction to this volume. The following paragraph from Father Harney's preface will serve as an introduction to this work that is presented in twenty-seven chapters, each with simple and exact references to the gospels and a study club outline. The author acknowledges his indebtedness to Abbé Fouard's *The Christ, the Son of God* and recommends it to those desiring to pursue a more critical study of the life and times of Christ.

The author of this new "Life of Jesus" has in mind that very large group of readers, both Catholic and non-Catholic, whose one desire is to look upon Christ and to listen to Him, who do not care to be disturbed and distracted by the clamor of conflicting opinions about Him. He has therefore avoided the field of controversy. He contents himself with a simple narrative of the life, the words and the works of Christ. He takes his material from the Gospels as they are, merely fitting into their proper place such incidents and discourses as may be mentioned by one but not by another Evangelist.

His reflections on Our Lord's teachings and deeds are plain, simple, brief, direct—almost obvious. His aim is not to tell his reader what he or anybody else thinks Christ meant, but merely to lead them straight to Him, to look upon Him, to listen to Him, and to be taught by Him.

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*Heart to Heart.* A Cardinal Newman Prayerbook. Compiled from his writings by Daniel M. O'Connell, S.J. New York: America Press, 1938. Pp. 322. Price \$2.00.

*Heart to Heart* will appeal to a large group of readers; it is easy to handle and is printed in a large and restful type. Father O'Connell has grouped the prayers under the following headings: I. Holy Trinity; II. Our Lord's Sufferings; III. Risen Savior; IV. Holy Ghost; V. Eucharist; VI. Blessed Virgin; VII. Purgatory; VIII. Confession; IX. Saints. The compiler also recommends prayers from the volume for morning and evening use, for each day of the week, for different sermons of the year, for Mass and Communion, Confession and visits to the Blessed Sacrament. It is hardly necessary to recommend this volume. Readers of the JOURNAL are familiar with the spirit of the Great Cardinal and the purity of his literary style. This reviewer would recommend the volume as a book of meditations.

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*Discourses on the Apostles' Creed.* By the Rev. Clement H. Crock. New York: Joseph F. Wagner, Inc., 1938. Pp. xi+289. Price \$2.75.

This is the third volume in a series of four proposed to cover the full official program of Instructions prescribed for all parishes in the Decree on Catechetical Instruction issued by the Holy See on January 21, 1935. Reverend Charles Bruehl, in the Foreword to this volume, says Father Crock "gives us the authentic Christian message with all desirable fullness and with a thoroughly modern accent. He is in earnest and more concerned with bringing the truth home to his hearers than with fine writing that only tickles the ear.



The preacher can either use these instructions as they are or refashion them after his own ideas, utilizing the rich material which they contain."

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*Radio Replies. In Defence of Religion.* Given from the Catholic Broadcasting Station 2 S M, Sydney, Australia. By The Rev. Dr. Rumble, M.S.C. Revision of Australian edition for American readers by Rev. Charles Mortimer Carty, Catholic Campaigners for Christ, St. Paul, Minnesota. St. Paul, Minn.: Cathedral Press, 1938. Pp. xvii+347. Price 50c (paper cover edition); 35c for ten or more copies. \$1.00 (cloth bound edition) plus postage.

Prepared originally for use during a Question Box Program on the radio, this volume has 1588 questions and answers of interest to "the uninformed Catholic, the uneducated and educated lapsed Catholic, and the prospective convert."

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*The Church in United States History.* America's Debt to Catholics. Adapted with the Author's Permission by F. A. Fink. Huntington, Indiana: Our Sunday Visitor Press, 1938. Pp. 222. Price 60c.

There are thirty-eight chapters in this volume, each with a study club outline. The following represent a sampling of titles presented by the author: The Origin of the Catholic Question; The Catholic Question in the Colonies; George Calvert, First Lord Baltimore; Thomas Dongan; Colonial Attitude Towards the Church; Catholic Participation in the Revolution; Bishop John England; Native Americanism; Archbishop John Hughes; U. S. Recognition of the Papacy; The Slave Question; Orestes A. Brownson; The Attack on Catholic Education; The Plenary Councils of Baltimore; The Church in the U. S. Today.

*Our Blessed Lady: Sermons.* By C. C. Martindale, S.J. New York: Sheed & Ward, 1938. Pp. xii+292. Price \$2.50.

This is a most pleasing volume, presenting Our Lady from many different angles. Many of our readers are familiar with Father Martindale's work, sufficient introduction, without doubt, to this volume of Sermons. The first part of the volume is devoted to a doctrinal type of sermon; the second part to sermons on particular madonnas and devotions to the Blessed Virgin. The variety of content is illustrated in the fact that the first sermon was preached during a mission to non-Catholics, and the last is entitled "Our Lady De La Garde."

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*The Daughters of Dominic on Long Island.* The Brooklyn Sisters of Saint Dominic. The History of the American Congregation of the Holy Cross, Sisters of the Third Order of Saint Dominic of the Diocese of Brooklyn. By Rev. Eugene J. Crawford. New York: Benziger Brothers, 1938. Pp. xxi+389. Price \$3.50 net.

This is another volume contributing to the historical stories of the Church in this country. In it the author describes several significant aspects of the history of the diocese of Brooklyn: the part played in it by zealous and praiseworthy clergy and laity of German origin and the work of the Dominican Sisters of Long Island. Eighty-five years ago four German Dominican Sisters laid the foundations for the wonderful works of education, relief and mercy that are today carried on by over one thousand members of the community.

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*Social Ideals of St. Francis.* Eight Lessons in Applied Christianity. By Fr. James Meyer, O.F.M. St. Louis, Mo.: B. Herder Book Co., 1938. Pp. 128. Price 60c (paper); \$1.25 (cloth).

This is the final instalment of the proceedings of the Fourth Quinquennial Congress of the Third Order of

Saint Francis in the United States, held at Louisville on October 6, 7 and 8, 1936. The following are among the topics treated: Voluntarism vs. Compulsion; The Dignity of Man; Money vs. Wealth; God and Property Rights; The Prospects; An Order for the Laity; A Three-Point Program; Divine Guidance and Aid.

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*A Catechism on Birth Control.* By J. F. N. Huntington, Indiana: Our Sunday Visitor Press, 1938. Pp. 62. Price 50c (cloth) postpaid; 15c (paper); \$8.00 per 100, plus transportation charge.

The artificial birth control theory is subjected by the author to an analysis from the viewpoints of both reason and faith, as well as personal, domestic and national well

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#### BOOKS RECEIVED

*A Second Sheed & Ward Survey.* A Publisher's Choice of Pages from Sixty-six Chosen Books. New York: Sheed & Ward, 1938. Pp. xii+440. Price \$2.50.

Crawford, Rev. Eugene J. *The Daughters of Dominic on Long Island.* The Brooklyn Sisters of Saint Dominic. The History of the American Congregation of the Holy Cross, Sisters of the Third Order of Saint Dominic of the Diocese of Brooklyn. New York: Benziger Brothers, 1938. Pp. xxi+389. Price \$3.50 net.

Eleanore, Sister M., C.S.C. *Love Folds Its Wings and Other Poems.* New York: Benziger Brothers, 1938. Pp. 103. Price \$1.25 net.

Eustace, C. J. *Catholicism, Communism and Dictatorship.* A Short Study of the Problems Confronting Catholics under Totalitarian Forms of Government. New York: Benziger Brothers, 1938. Pp. 149. Price \$1.50.

Feeney, Leonard, S.J. *Elizabeth Seton—An American Woman.* New York: America Press, 1938. Pp. 272. Price \$2.00.

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Journet, Charles. *Our Lady of Sorrows.* Translated by F. J. Sheed: Sheed & Ward, 1938. Pp. 90. Price \$1.00.

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### THE SOCIAL MISSION OF THE LITURGY

Some of the noblest apostles of social charity and social justice that I have met are oblivious to any formal recognition of the liturgy as a factor in their spiritual life, however much of its spirit they may implicitly adopt. Certainly they walk cheerfully roughshod over its outward vesture of communal praise and prayer. Or if they admire it from a distance, they do not take it seriously as a direct inspiration for their life of sacrifice.

Such contradictions are no argument against the social influence of the liturgy. They are assignable to definite causes, and illustrate an inevitable lag, such as is always found in human conduct when supernatural ideals have become affected to a certain extent by the atmosphere of naturalism. Human inertia leans easily upon one or the other side of the picture. It takes great energy and tremendous faith to see the whole and live up to it.

By the Reverend John LaFarge, S.J., "The Social Mission of the Liturgy," *Liturgical Arts*, Vol. Six, No. One (First Quarter, 1937), p. 35.

## Editorial Notes and Comments

### A STUDY OF THE MINIMUM ESSENTIALS IN RELIGION

Reverend Austin G. Schmidt, S.J., professor of education at Loyola University, Chicago, editor of the *Loyola Digest*, director of Loyola University Press and a member of the Advisory Board of this JOURNAL, is engaged in an investigation to determine the minimum essentials in Religion. One hundred persons selected for their fitness for the work are acting as jurors in this investigation. Each one of these jurors accepted Father Schmidt's invitation to cooperate with the study, fully aware in advance that his personal contribution would take the equivalent of a day's work. The following content is taken from the preliminary explanation to jurors. We believe it will be of interest to a large number of readers of this magazine:

The purpose of this study is to determine the minimum essentials in dogmatic and moral theology.

By "minimum essentials" we understand a selected body of facts which are so important that every Catholic boy or girl who receives a high-school diploma ought to know them.

By "minimum essentials" we understand facts which should be learned so well that, long after leaving high school, the graduate will still remember them perfectly. We do not expect that all the facts will be remembered that well, but we do expect that the facts as determined by this study will be looked upon as facts which *ought to be* remembered that well.

A "minimum essential" is a fact of such a nature that if the graduate of a Catholic high school does not know it he may justly be accused of gross and shameful ignorance.

*Examples of facts obviously included among the minimum essentials:* God exists. Jesus Christ is truly God. Mary is the Mother of God. An indulgence is the remission by the Church of the temporal punishment due to sins which have already been forgiven.

*Examples of facts probably not among the minimum essentials:* Witchcraft is the invoking of the devil to obtain unlawful ends. The gift of understanding helps us to know the true spirit and teaching of the Church and to detect errors in doctrine.

**THE NEED FOR THE STUDY.** It is certain that during the eight years of elementary school and the four years of high school Catholic students are required to memorize, recite, and be examined upon at least ten thousand facts. In many cases the facts learned in one grade are not referred to again in later grades. As a result of learning so many facts each year and then passing on to other facts, students are often found lacking in knowledge of the more important facts. If schools and teachers had a list of the more essential facts, they would place more emphasis upon them and repeat them year after year.

**MISCONCEPTIONS TO BE AVOIDED.** Preliminary studies made before the release of this check list have indicated that certain misconceptions may arise. We invite inquiry on the part of any juror who may have a difficulty not cleared up by the following statements:

1. We do not believe that the mere learning of facts makes a good Catholic. Facts need to be explained, to be made vital. This study will not show teachers how to teach. It will merely provide a list of facts that ought to be understood and remembered.
2. We are making no effort to determine in what grade a given fact should first be presented. We are merely endeavoring to prepare a list of facts all of which ought to be known by the end of high school. The problem of grade placement can be attacked later if necessary.
3. We are not assuming that facts not included among the minimum essentials are of no importance. All the truths of God are important. Moreover, facts which are later forgotten may contribute to the formation of a desirable and lasting interest, attitude, or ideal. An individual, for example, might study religion for twelve years, forget almost all the facts learned, and yet carry away an ineradicable conviction that the Catholic Church is the one depositary of the faith to be followed in all things. We therefore respect all the truths of Catholicism as valuable in themselves and because of the possible background they may develop. It nevertheless remains true that the human memory has its limitations, and that we



ought to know which facts are of prime importance so as to be able to give them the necessary emphasis.

4. We are including in this study only the facts of dogmatic and moral theology. We are not including Bible history, the life of Christ (except in its dogmatic aspects), Church history, liturgy, ascetical theology, or the lives of the saints. Hence no provision is made in this check list for indicating what prayers a student should know by heart, since this pertains to ascetical rather than to dogmatic or moral theology.

5. We are not asking you to check the facts *that should be taught during high school*, but the facts *that ought to be known by the end of high school*. Children aged only five years or less know that Mary is the Mother of God. That fact certainly need not be *taught* during high school, but it ought to be *known* at the end of high school. Therefore it should be checked as one of the essentials.

6. We are not limiting ourselves to the facts which an individual should know to save his soul, but are including those which he should know today in the United States of America in order to be a reasonably well-informed Catholic.

The investigation that Father Schmidt is conducting is sorely needed. In a letter, not written for publication, he wrote to the editor of this magazine:

The completion of this project will be for me the realization of a dream thirty years old. I think that everywhere in education we make children memorize, memorize, memorize, encouraging them all the while to forget what they have learned by letting June examinations ring down the curtain on past material. Of course a jury vote has its limitations, but I do believe that we shall get a list of important facts which we can stress and repeat. We do not intend to stop with the list, but shall have a textbook and a series of standardized tests.

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## QUESTIONS AT THE ELEMENTARY SCHOOL LEVEL

Sometimes in objective investigations the technique used calls for a stenographic report of lessons taught by teachers. The procedure is one that, by its very nature, must be limited to the field of investigation. There are, however, some

classes or schools that have facilities to use this procedure in guiding the beginning teacher. Beginners, however, are not the only persons who could profit from an examination of a word-for-word report of their teaching. If, for five days, there was available a stenographic report of the teacher's presentation, questions asked, and pupil-replies the teacher and supervisor would have information that they could not procure elsewhere. Such reports would furnish most desirable material for self improvement. For instance, if the teacher would analyze the questions presented to pupils he or she would discover: (1) if the questions were so worded as to avoid guess work; (2) if they were adapted to the knowledge and background of pupils; (3) if they kept the subject developing; (4) if they were adapted to pupil interest; (5) if they permitted time for the organization of thought and its expression in language; (6) if they challenged each member of the class; (7) if the teacher's replies were kind and tactful; (8) if they were clearly and definitely stated. These are only some of the factors that the teacher might study in terms of a series of stenographic reports of his or her lessons.

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### CONCERNING MARKS

Recently a priest, principal of a large Catholic high school, raised a question that we would like to pass on to our readers. He was indignant because some of the Catholic colleges in his vicinity persisted in marking their students in terms of the one hundred per cent scale. We smiled, first at his consternation and then at the simplicity of the college administration that believed students could be marked with a 82, 76, or 95. At first the matter appeared to us quite foreign to the purposes of this JOURNAL. However, when the

priest, who had introduced the subject, continued to discuss the question it began to take on a religious, moral coloring to us. Today, most of our high schools have done away with a marking system expressed in numerals. Principals and teachers have recognized the absurdity of such a system of marking. They know that, in most subjects, it is utterly impossible to mark objectively. They know their own incompetency in this regard, and they have observed its manifestations in others. The students in their classes know that it is impossible to mark a student for a month or a year in terms of 82, 76, or 95. Perhaps the priest-principal mentioned above was justified in his consternation. He would like the graduates of his high school to respect the neighboring Catholic college. He wants them to attend it and to find in its administration and classes not only the theory but the exemplification of Catholicity. It is quite possible that students will mistrust an institution that adheres to a marking system that is definitely inconsistent with good thinking.

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#### TOWARD MORE EFFECTUAL INTELLECTUAL WORK AT THE COLLEGE LEVEL

In a recent report William S. Learned shows<sup>1</sup> that weak students seem to progress more favorably under the present plan of new courses each semester, minimum requirements in major and minor subjects, and examinations at the end of each course. This same report suggests the value of a general examination over the whole ground of one's major at the end of the senior year. We wonder if the fact that

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<sup>1</sup> "Maladjustment in College," by William S. Learned (Carnegie Foundation for the Advancement of Teaching), in *Thirty-second Annual Report* (New York: Carnegie Foundation for the Advancement of Teaching, 1937), 25-41.

Religion in many of our colleges is a semester matter, a course begun and completed, demanding little or no intellectual carryover, is one of the reasons why the teaching of Religion at the college level seems to challenge so few of our better students. This JOURNAL is in favor of an examination in Religion, to be given to students at the close of the four year college course, in other words, of a comprehensive examination, the preparation for which will challenge the student during his entire college period.

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#### METHOD

More important is the actual presentation of material. In the high school, courses in religious doctrine which smack too much of the scorned grammar school will stifle the interest of the adolescent in religious truths. But doctrine presented and developed on a reasoned basis that will meet the maturing intellectual powers and will bring home the personal relation to Divinity will, by the same token, bear the stamp of conviction and interest for the pupil. Liturgy that is but drab descriptions of things unseen will merely weary. But liturgy that is made to appeal to ripened sensitive powers through actual participation will have great chance to become a part of personal living. Moral that treats of abstract virtues and vices may resolve itself into splendid intellectual equipment; but moral that helps a youth to understand and to win the fights he is waging with himself will become an effective support of right conduct. History that speaks of dead heresy and of celestial untouchables will be a thing to sleep over; history that explains newspaper and street-corner philosophy, that proves that earthly men made ideals live, such history will be a thing for adolescents to pore over.

By Fr. John Loftus, O.M.C. "Symposium of Religious Instruction: II. Secondary Schools," *The Franciscan Educational Conference*, Vol. xix, No. 19 (December, 1937), p. 49.

## SOME ASPECTS OF CHARACTER EDUCATION\*

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Today character education has captivated the interest of a bewildered people groping for reassurance that their educational system is not failing, despite major maladjustments that are symptomatic of moral confusion. It is obvious to even the superficial observer that American educators must find a way to improve their efficiency as producers of character if faith in the school as an agency for training in right conduct is to be maintained. This need of making the formation of character a dominant aim of education has been expressed implicitly, if not explicitly, in every theory of education worthy of note throughout the ages, but today, largely because of the deplorable lack of moral responsibility that is at the basis of our social problems, character education is receiving a new emphasis, a new interpretation.

And the result? An overwhelming avalanche of publications, research studies of vast proportions, meetings both national and local, and courses of study without number—all in a quite feverish endeavor to formulate aims and means of developing the man of integrity. Undoubtedly much of real value is being accomplished by the present character education movement, but undoubtedly, too, much that is fallacious is being propagated by those whose philosophy of life is founded on a wrong concept of the nature of man.

There are many phases of character education that might be discussed with profit, but we shall confine our paper to a brief consideration of two important aspects: first, principles in present-day educational theories that are pernicious in

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\* This paper was presented at the Seventh Quarterly Meeting of the Chicago Society of Catholic Psychologists, Loyola University, Chicago, May 14, 1938.

their influence on character education in the schools, and ultimately on our national life; and, second, some major features in a constructive counter-attack.

It is assumed that character education means training in right conduct, but what any one educator means by right conduct depends, of course, upon his philosophy of life. This brings us, then, to the fundamental question that must be answered in evaluating any theory of character education; namely, what are the underlying notions regarding the nature of God, man, society, and truth. In other words, what is the philosophy of life upon which the theory is based? According to this answer are the goals of a character education program formulated and methods of character education eventually determined. It is pertinent, then, since educational practice follows in the wake of educational philosophy, to note the basic principles of some of the most influential leaders in American education today. We shall, accordingly, first summarize certain implications for character education found in the writings of John Dewey, William Heard Kilpatrick, and Edward Lee Thorndike.

Dewey is generally conceded to be America's outstanding educator, the philosopher who is at present exerting the greatest influence on teacher-training institutions in the United States. It is especially important, then, to be cognizant of his first principles. A perusal of his writings, particularly in this regard *A Common Faith*<sup>1</sup> and *The Quest for Certainty*<sup>2</sup>, indicates definitely that Dewey does not believe in a Supreme Being who is the Creator and Redeemer of the world, but that he believes, rather, in a vague being he calls God who is synonymous with "ideal ends" which arouse us to desire and act.<sup>3</sup> Science, he tells us, has disproved all religions based on the supernatural; revelation is impossible; the Ten Commandments are relics of a superstitious age and quite useless because they did not arise in experience. Since there is no eternal Lawgiver, there can be no fixed laws.

<sup>1</sup> John A. Dewey, *A Common Faith*. New Haven: Yale University Press, 1934.

<sup>2</sup> Dewey, *The Quest for Certainty: A Study of the Relation of Knowledge and Action*. New York: Milton, Balch and Co., 1929.

<sup>3</sup> *A Common Faith*, p. 42.

"Morals are social", he states in his *Human Nature and Conduct*,<sup>4</sup> and just as morals change with the exigencies of social life, so too do the true and the good.<sup>5</sup>

With this attitude toward the basic questions of life, how would Dewey view character education? He assures us in his *Democracy and Education* that "the problem of moral education in the schools is one with the problem of securing knowledge."<sup>6</sup> The power that guides conduct is the first-hand knowledge gained in experience. Acquire knowledge in the right way, he counsels, and right character will result. Regarding this right way to acquire knowledge, Dewey explains that it must be through purposeful occupations involving social cooperation. "What is learned and employed in any occupation having an aim and involving cooperation with others is moral knowledge", he insists, "whether consciously so regarded or not."<sup>7</sup> It follows then, that the great enemy of effective moral training is the absence of a social spirit. Accordingly, Dewey pleads for schools that are miniature societies and that will give opportunity for this social conduct which he identifies with moral behavior.

Consistent with his aim to avoid all dualisms, Dewey objects to the fundamental truth that life revolves simultaneously around two poles, the individual and the social.<sup>8</sup> He would have reform begin, not with the individual, but with social institutions. Consequently, he rejects any system of education which aims at individual regeneration in the Christian sense of "changing a child of the flesh into a child of God."<sup>9</sup> He definitely limits the concept of personality to exclude that perfecting of the interior self which is the very heart of Christian character education.

<sup>4</sup> Dewey, *Human Nature and Conduct*. New York: The Modern Library, 1930, p. 319.

<sup>5</sup> *Ibid.*, p. 210; Cf. Dewey, *The Influence of Darwin on Philosophy and Other Essays in Contemporary Thought*. New York: Henry Holt and Co., 1910, p. 143.

<sup>6</sup> Dewey, *Democracy and Education*. New York: The Macmillan Co., 1933, p. 143.

<sup>7</sup> *Ibid.*, p. 414.

<sup>8</sup> Cf. Franz De Hovre, *Philosophy and Education*, translated by Edward B. Jordan. New York: Benziger Brothers, 1930, p. 145 ff.

<sup>9</sup> Thomas E. Shields, *Philosophy of Education*. Washington, D. C.: The Catholic Education Press, 1917, p. 180.



Teaching obedience to eternal laws that have been exemplified for all ages by a Divine Model, Dewey does not consider in keeping with the needs of a changing civilization. Obedience to supernatural authority, he believes, must give way to the will of society if man is to progress. Intelligence, we are told, is not to be constrained by a "ready-made ought" imposed by external authority, but the "questioning attitude" must replace faith, trust, submission. Rejecting the God of Love, it is not surprising that Dewey rejects likewise obedience to His Laws, which is for the Christian the test of love.

Pondering on the outcome of all this, Father Geoffrey O'Connell, in his challenging doctoral dissertation, *Naturalism in American Education*, writes as follows:

A new class of students is to be sent forth to build a man-centered, not God or Christ-centered, society . . . Man must be devoted to the service of society instead of to God, to the natural instead of to the supernatural.<sup>10</sup>

With this prediction Herman Horne, one of Dewey's ablest critics, agrees.<sup>11</sup> Louis J. A. Mercier, who has been especially tireless in his efforts to stem the tide of naturalistic education, reminds us that Dewey's dictum, "whatever works for our satisfaction is true and good", is a fit motto for every type of racketeer.<sup>12</sup>

The greatest popularizer of Dewey's experimental naturalism in American education, according to Isaac Kandel,<sup>13</sup> Merle Curti,<sup>14</sup> Isaac Doughton<sup>15</sup> and other authorities, is William Heard Kilpatrick. Like Dewey's his philosophy of life is based on a philosophy of change which denies the God of Revelation and judges truth experimentally. In fact, his

<sup>10</sup> Geoffrey O'Connell, *Naturalism in American Education*. New York: Benziger Brothers, 1938, pp. 136-137.

<sup>11</sup> Herman H. Horne, *The Democratic Philosophy of Education*. New York: The Macmillan Co., 1935, p. 454.

<sup>12</sup> Louis J. A. Mercier in the Preface to O'Connell, op. cit., p. xii.

<sup>13</sup> Isaac L. Kandel, "The Philosophy Underlying the System of Education in the United States," *Educational Yearbook of the International Institute of Teachers College*. New York: Bureau of Publications, Teachers College, Columbia University, 1930, p. 537.

<sup>14</sup> Merle Curti, *The Social Ideas of American Educators*. New York: Charles Scribner's Sons, 1935, p. 561.

<sup>15</sup> Isaac Doughton, *Modern Public Education*. New York: D. Appleton-Century Co., 1935, p. 611.

principles are fundamentally those of Dewey, only Kilpatrick expresses them more attractively. The all-important problem, according to Kilpatrick, is to improve this life by social and economic reconstruction, a reconstruction that necessitates the development of the "questioning mind". Education must strengthen a man's faith, he tells us, but that faith must be in men and the scientific method, not in God and revealed religion.

Kilpatrick makes the sweeping statement in his *Education for a Changing Civilization* that "our youth no longer accepts authoritarian morals."<sup>16</sup> He reassures us, however, that the result of this attitude will lead to progress if we as educators accept our task. This is, in his own words, to "help our youth to find the only real authority . . . (which is) 'how it works when tried.'<sup>17</sup> Youth must learn to subject everything to criticism. He tells us explicitly that the conscious aim of education must be to teach our pupils to criticize our institutional life: the family, the church, the state, the school. Since they are all man-made, he argues, they should be moulded and changed according to human needs and wishes.<sup>18</sup> The man of character, then, must have above all else a critical attitude and a scientific method. This will enable him to control his environment. Open-mindedness is the virtue all-important. Indoctrination on the part of the teacher must be absolutely avoided. There can be no fixed-in-advance moral teaching because everything is in a state of flux; all reliance must be placed entirely on method, the method of experience.<sup>19</sup> Obviously, under such a system, character formation in the sense of building the supernatural upon the natural, in the sense of training in a way of life dominated by abiding principles, is impossible.

This philosophy of education translated into practice will however, according to Kilpatrick, result in the integrated

<sup>16</sup> William H. Kilpatrick, *Education for a Changing Civilization*. New York: The Macmillan Co., 1928, p. 50.

<sup>17</sup> Ibid., pp. 81-82.

<sup>18</sup> Kilpatrick, *Our Educational Task*. Chapel Hill: The University of Carolina Press, 1930, passim.

<sup>19</sup> Kilpatrick, *A Reconstructed Theory of the Educative Process*. New York: Bureau of Publications, Teachers College, Columbia University, 1935, passim.

personality.<sup>20</sup> He gives us no adequate explanation, in the first place, of the need of integration since he denies the fall of Man; but, in the light of modern evolutionism, it is implied that perfect integration is now in the course of attainment by the human race and we must help along the process by providing the proper setting. This proper setting must, in turn, give opportunity for intelligent participation in a democratic society and, as a corollary, for creative self-expression. Rightly considered, we agree that self-expression is a fundamental mean of developing character, that is, when it is an attempt to express, not the disorganized self that we are by sin, but the self of original justice. Paradoxically then, self-expression in the Christian sense means self-denial. In practice, however, this self-expression advocated by the naturalistic school has too often degenerated into a false freedom; a false freedom because there is denial of the basic principle that true liberty is always conditioned by law and that an inseparable concomitant of true freedom is moral obligation.

Summarizing the most dangerous elements in Kilpatrick's philosophy for character education, we may reduce them to one: the utter denial of any permanent element in or above the material universe and man. The same may be said of Dewey. Practically this means, for example, that the decisions of a group of children are to be checked only by an ever-changing social standard. Is this not educating future legislators to ignore not only the Divine but also the Natural Law?

Turning to the field of educational psychology, we find the most influential figure in the person of Edward Lee Thorndike. For the past forty years Thorndike has been a leader in the movement to construct a science of education in which aims as well as means are determined by experimentation. He considers it most unfortunate that educational theorists have chosen the method of philosophy instead of the technique of science, since the experimental approach is, in his opinion, the only avenue that leads to truth.<sup>21</sup> Convinced

<sup>20</sup> *Education for a Changing Civilization*, passim.

<sup>21</sup> Edward L. Thorndike, *Educational Psychology*. New York: Lemcke and Buechner, 1903, p. 164.

that all phenomena with which we deal in education are subject to measurement, he contends that it is only after such quantitative fact-finding that we can formulate satisfactory educational objectives and procedures.

From Darwin, Thorndike adopted his guiding principle that man is not only a part of, but the product of nature. Man is free only in so far as he can foresee every response which he will make to every situation. It follows, therefore, that there is only one way that leads to self-control: knowledge. Morality becomes the "creation of knowledge" and identical with good social behavior.<sup>22</sup>

The chief aim of education is, according to Thorndike, "to realize the fullest satisfaction of human wants."<sup>23</sup> Consequently educators must endeavor "to make men want the right things" and to teach them how to control nature so as to satisfy those wants.<sup>24</sup> We agree with his aim in part, for surely the secret of Christian character education is to make men want to be like Christ; but what sanctions can Thorndike offer? Only social pressure; society alone is to decide what is valuable for its welfare, a society that can neither reward nor punish universally and proportionately.

In regard to character formation, Thorndike emphasizes the role of heredity and advocates a program of eugenics to improve the race both morally and physically. His main concern in education is not the regeneration of the individual but social welfare, brought about by controlling the environment and the transmission of genes. His S-R bond theory of learning can offer little guidance for the education of the child, since it excludes from consideration nearly everything that is characteristically human.<sup>25</sup> As the result of his purely naturalistic psychology he has, as Horace Wyatt concludes,

<sup>22</sup> Thorndike, *Education: A First Book*. New York: The Macmillan Co., 1923, p. 39; quoted by O'Connell, op. cit., p. 211.

<sup>23</sup> Thorndike and Arthur I. Gates, *Elementary Principles of Education*. New York: The Macmillan Co., 1929, p. 20.

<sup>24</sup> *Education: A First Book*, p. 11.

<sup>25</sup> Walter T. Pax, *A Critical Study of Thorndike's Theory and Laws of Learning*. Washington, D. C.: The Catholic Education Press, 1938, p. 154.

"surprising little to tell us" about matters so vital to education as volition and the development of character.<sup>26</sup>

In all justice it must be added that Thorndike has acknowledged the need of modifying his original psychological explanation of learning and has introduced supplementary laws to account for the activities that proceed from the higher mental processes—activities that defy explanation by his over-simplified situation-response formula. Thorndike is still, however, essentially naturalistic in his attitude toward life and education, and he is far from a satisfactory explanation of learning.<sup>27</sup> Nor should we neglect to point out that not all the vagaries that have appeared in modern education in the name of Dewey and Kilpatrick can be justly attributed to them. This criticism we have made is not a personal indictment. It is not the honesty and good faith of the professors that we question, but the influence of their theories on character education. Based as they are on such erroneous first principles, we may logically conclude that they will lead to ever-increasing individual and social disintegration.

The necessity of a stronger counter-attack needs no proof. We presume, then, to outline some of the major features in a constructive program of three points.

First, let us expose more vehemently what Irving Babbitt called the "naturalistic conspiracy against our civilization"<sup>28</sup> and the integral part some of our most influential educators are playing in the process. Thus by fore-warning we may hope to fore-arm. It is encouraging to note that in this exposition we, as Catholics, are not alone. From many sides dissatisfaction is being expressed, most powerfully, perhaps, by the New Humanists; and scholarly critics have united in their endeavors to demonstrate that even if we are living in a world of change, "it should be no less evident that we are not living in a world of total change."<sup>29</sup> May we not do much more to bear testimony on this point?

<sup>26</sup> Horace G. Wyatt, *The Psychology of Intelligence and Will*. New York: Harcourt, Brace and Co., 1931, p. 74.

<sup>27</sup> Pax, op. cit., passim.

<sup>28</sup> O'Connell, op. cit., xiv.

<sup>29</sup> Mercier in the Preface to O'Connell, op. cit., p. xi.

Our second suggestion is to strengthen our position by perfecting our methods of character education. This may be done, strangely enough, by utilizing the valid findings in the so-called "new education" which is supported by the philosophy of experimentalism we have been criticizing.<sup>30</sup> As a result of its studies of children's experiences, many improved ways of directing learning have been discovered. The facts may be accepted with profit because they have as their foundation true human nature.

Although the basic psychological laws underlying modern methodology were illustrated by Christ, their practical application has too frequently been neglected by Christian educators. For example, one principle which is of utmost importance and which has needed to be reemphasized is that which Kilpatrick calls "thoughtful purposing". In his writings he continually stresses the fact that "the whole child must be developed by means of the integration of self through thoughtful purposing."<sup>31</sup> This means that the learning situation must be such that the child will be drawn into whole-hearted participation because he sees the relationship between the activities involved and a goal that is to him important and desirable. Methods of setting up this goal-activity have been studied extensively by educators of the naturalistic school but, while these have much to tell us about the science of motivation, they are most lacking in their comprehension of the essential nature of the ideals that are required to motivate lasting activity in the sphere of character education. Experience of centuries proves, for instance, that a vague humanitarian ideal can not generate the love, and sometimes the fear, necessary to move the will to choose that continual self-denial which characterizes the faithful imitation of the perfectly integrated personality, Christ. Without the concept of God as the supremely desirable Goal, there can be no "felt need" of being moral, when being moral demands sacrifice. Truly, the importance of

<sup>30</sup> Sister Joseph Mary Raby, *A Critical Study of the New Education*. Washington, D. C.: The Catholic Education Press, 1932, passim.

<sup>31</sup> Kilpatrick, "The American Elementary Schools," *Teachers College Record*, XXX (1929, 513-527).

natural and supernatural motivation in the sphere of character education, and, as a corollary, the developments of ideals, cannot be over-stressed, especially when there is agreement with Father Lindworsky, S.J., who maintains that in the motives lies the whole capital of the will.<sup>22</sup>

Our third suggestion deals with the groundwork upon which any system of character education must be constructed if it is to direct the child aright. For the Catholic, there is no question—Christ and His Church are the perfect guides—but we cannot expect the Catholic theory of character education to be accepted in totality by the exponents of secularism. Is there anything, then, that can be done for the thousands of boys and girls who of necessity must attend non-religious schools? Can we not be more united in our insistence that the basic principles of any character education program must be those derived from what reason tells us of human nature? Independent of revelation, reason, of course, can never supply the data for the formulation of a complete theory; but it does give us the following minimum essentials:

First: that God exists, and that to Him man as a creature has duties of worship and service. This gives the primary reason for being moral.

Second: that man is a social and rational animal; a composite of body and soul, immortal, and endowed with free will. From this it follows that man has certain duties, not only to God, but also to himself and to his fellow men, and that he must so live that his higher nature will dominate.

Third: that there is a fixed norm of morality founded on man's rational nature taken in its entirety. This means that those actions are evil which are not in conformity with man's rational nature. For example, suicide is wrong because man as a contingent being has no dominion over his own life.

Finally, reason tells us that there is a hierarchy of values—that first things, the things of God, must come first. This

<sup>22</sup> Johann Lindworsky, S.J., *The Training of the Will*, translated by Arpad Steiner and Edward A. Fitzpatrick. Milwaukee: The Bruce Publishing Company, 1929, p. 214.



has tremendous implications for a plan of life that will successfully coordinate all human desires.

A theory of character education deduced from these principles would at least provide motivation for the cultivation of the natural virtues; more important, it would make God, not man, the state, or humanity, the center of orientation.<sup>33</sup>

At this point it is interesting to contrast the real with the ideal or semi-ideal situation by turning to *The Tenth Yearbook of the Department of Superintendence* of the National Educational Association in which current theories and practices of character education in the public schools of America have been summarized.<sup>34</sup> The findings are indicative of the extent to which naturalistic philosophy has permeated educational practice. There is a complete ignoring of the existence of God and of man's duties to Him; the assumption that man differs only in degree from the animal; and the explicit statement that a fixed norm of morality is impossible. Surely this is leading the child far away from his destiny.

There is some encouragement, however, in William McDougall's conclusion that "Fortunately human nature has a vast capacity for illogicality." This accounts, he tells us, for the multitude who are innocently imbibing the doctrines of Naturalism and yet are continuing to live as moral beings. But in regard to the future he is pessimistic, for he sees that eventually "their attitude toward life and its problems shall be affected."<sup>35</sup>

We find more encouragement in the hopeful prediction that this stupendous tide of Naturalism may be stemmed by force of example—the example of Christian-principled men and women living in the world who inspire boys and girls to

<sup>33</sup> Cf. William J. McGucken, *The Catholic Way in Education*. Milwaukee: The Bruce Publishing Co., 1934, chap. viii.

<sup>34</sup> National Educational Association, *The Tenth Yearbook of the Department of Superintendence: Character Education*. Washington, D. C., 1932.

<sup>35</sup> William McDougall, "The Psychology They Teach in New York," in *Behaviorism, A Battle Line*; quoted by William F. Cunningham in *The Pivotal Problems of Education*. New York: John S. Swift Co., (planographers), 1936, p. 34.

<sup>36</sup> Cunningham, op. cit., p. 147.

live likewise. That is why it has been wisely urged that "if we cannot put religion in the curriculum of the public school, let us put it in the teachers."<sup>36</sup>

For the Catholic, with his understanding of the supernatural and its importance in human life, there is, of course, only one complete theory of character education; a theory wherein religion and morality are united and, in the words of our Holy Father, "the true and finished man of character" is

. . . the supernatural man who thinks, judges, and acts consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ.<sup>37</sup>

This theory demands as a basis more than the postulates of reason; the facts of revelation are essential, for only in the light of the Fall and the Redemption can a correct concept of the nature and destiny of man be formed; only in that light can we realize that a system of education that would naturalize man would, in reality, dehumanize him, for it would reject the inherent law of our being, that grace, building on nature, must perfect it.

In conclusion, we shall summarize the main points of our discussion. We have endeavored to show that because of the intimate relationship between theory and practice, the naturalistic philosophy of our most influential American educators, particularly Dewey, Kilpatrick, and Thorndike, is destined to distort educational practice in such a way that the primary aim of education, which is the production of the man of virtue, is frustrated. The situation is a challenge for a strong counter-attack, three major features of which we have outlined as follows:

First: to expose the "naturalistic conspiracy against our civilization" by a study of the facts of the case in order that by fore-warning we may fore-arm.

Second: to improve our methods of character education by incorporating into our present system the valid findings of modern education.

<sup>37</sup> Pius XI, *Christian Education of Youth* (Arranged for Study Clubs with Questions and References). New York: The America Press, 1936, p. 32.

Third: to demonstrate the logical necessity of constructing any system of character education upon first principles that conform with what reason tells us regarding the nature and destiny of man.

For in proportion as a theory of character education is based on a correct concept of human nature, it will be able to give intelligent direction to the process of forming men whose lives will be dominated by abiding principles.

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#### SCHOOL-YEAR RELIGIOUS PROGRAM OF THE DIOCESE OF BROOKLYN

We worked with the one idea in mind that the classes of religious instruction for the public-school children should approximate as closely as possible the atmosphere which one finds in the parish school. We have advised our moderators to make use of the parish school building for these religion classes. We have asked them to bring the children into the classrooms of that school rather than into one general hall. We have advised the selection and training of teachers for the classes where sisters were not available; and where they were available, we have advised that they be given the first opportunity to conduct the classes for the children. We have asked our priests to be in constant attendance when the school is in session, that both priests and sisters may be able to give the children the unaccustomed benefit of their presence. It is not an uncommon thing to find a Catholic child of the public school who has never spoken to a sister or a priest during all of its formative years.

By Rev. Francis X. Fitzgibbon, "School-Year Religious Program of the Diocese of Brooklyn," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine, St. Louis, Mo., October, 1937*, p. 134.

## THE TEACHER'S PERSONALITY AND ITS EFFECT ON RELIGIOUS DEVELOPMENT OF THE YOUNG\*

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It is not my purpose today to point out means whereby the teaching of religion itself can be improved, but rather to indicate in a very general way how the teacher's personality may mar or aid the religious development we seek in our Catholic schools.

You are all no doubt acquainted with recent studies made to determine the characteristics most desired in teachers, and you recall that, according to unanimous opinion, the teacher's personality is the greatest determining factor in her success. Why? Because youth is so prone to imitation that it is our personality that most powerfully affects the development of our pupils' personality. Since this is true, it plainly becomes our greatest concern as teachers to look into ourselves, to become aware of our shortcomings, and to improve our personal traits in every way possible.

We might say that our personality is the sum-total of our re-actions to our environment. Hence the term "personality" is so all-inclusive that there is danger of our efforts at improvement being scattered, desultory. Plainly we need a directive force, an impelling motive, that is furnished only by a great, inspiring vision. We need to be possessed by a dream.

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\* This is part of a paper presented by Sister Ricarda in Milwaukee at a meeting of the Parish-School Department of the National Catholic Educational Association's annual convention, April, 1938.

He whom a dream hath possessed treads the impalpable marches,  
From the dust of a day's long road he leaps to a laughing star,  
And the ruins of worlds that fall he views from eternal arches,  
And he rides God's Battlefield in a flashing and golden car.

These lines from a beautiful little poem by Shaemas O'Sheel remind us religious teachers that we have a dream that can make us ride through our battlefield of difficult duties and frequent disappointments, not minding the roughness of the road—not minding because we ride in a flashing, golden car, driven by a dream than which there is none more glorious—the dream of building Christian character in youth.

To develop in our charges Christ-like personalities and to lead them to see Christ in their fellowmen is the method *par excellence* of producing worthy citizens. . . .

And yet we religious teachers have always had this Christian ideal to serve as orientation for our efforts and to stimulate our enthusiasm in our great work. Why, then, have we so often failed in our character education? Are we habitually kind, cheerful, and patient? Do we make religion appealing, by showing in our personality its power to beautify?

Modern psychology confirms the obvious truth that a child can not follow an ideal that is vague and void of concrete details. In a certain sense he is a pragmatist. If he can see that an ideal works out successfully in actual life, and can note how it works from a living example, he is the more drawn to believe in it and to adopt it. Now if we preach Christ to our pupils, and urge them to imitate His charity, patience, and meekness, and yet at the same time are snappy or unreasonable or cold or unforgiving—what are our pupils to think? Where are they to get their image of Christ? The printed page and our words reveal Him to them as gentle, approachable, lovable. And here we, whom the pupils have a right to expect to be the living models of His virtues, may be lacking in the most essential of them.

Irregularities in our own personality do much to destroy the effect of our teaching. We assure the children, for instance, that only eternal values count, only God's interests matter. What, then, about going into a towering rage if a

program is spoiled by a frightened child's blunder? Eternal values? Oh, but our reputation for cleverness was at stake!

Or what about acting as if life depended upon the successful issue of a project, a contest, a game? Let us beware of giving youngsters the impression that the end justifies questionable means. We may unwittingly encourage them to cheat just a trifle, or to harm their health in order to satisfy our over-anxiety. Sometimes we are poorer sports than the youngsters. Zeal in these cases is necessary, doubtless. But it must not make us lose our balance.

We teach our pupils to control their anger. Yet we all know the typical story of Johnny, who, when his mother reproved him for getting angry with his little brother, said: "If you call that being angry, you ought to have seen my teacher today when Mary Smith couldn't understand the arithmetic problem!"

We preach love of neighbor, especially love of the poor; but if we do not watch ourselves we may be a bit more gracious to the rich little girl with the big car ready to take us wherever we want to go. And how the other children observe it!

Instances could be multiplied, but these will suffice to illustrate the point that our faults often run counter to our declared principles. No wonder the children get the impression that theory and practice have small relationship to each other.

To help us realize these truths more vividly, we need thorough acquaintance with the general psychology of childhood. As Dr. Allers declares, the will to power in children causes many inner conflicts that militate against their will to community. We might mention as a case in point the importance to all children of a sense of personal value, and the havoc caused by its frustration.

A child who feels keenly his inferiority needs encouragement and frequent praise for his efforts, that his self-respect may be salvaged. He must be given tasks he can perform that he may frequently taste success. Continual failure breeds despair; and it is well known by psychiatrists that despair results in seeking compensation for consequent unhappiness

in all kinds of unchristian behavior—lying, stealing, impurity, hatred, revenge, jealousy, and other such defense reactions.

Much could be said, too, about the large role played in childhood by feelings of insecurity and fear, and how these prevent children from losing their petty interest in themselves to find their real joy in the service of the group. The transition from love and consideration of self to love and consideration of others is a slow and painful process. And it will not be accomplished as long as a child is hampered by fears of failure, mistrust of the good-will of teachers or schoolmates, or the fear of sharp words from a misunderstanding teacher. Under these and like feelings of insecurity and fear the child's nature cannot expand toward others with social love; and he is thrown back upon himself to seek his happiness, often in forbidden, unsocial ways. Juvenile court proceedings only too conclusively prove that an unhappy or repressed childhood in school or at home is responsible for most juvenile delinquency. Our obligation to provide our pupils with opportunities for happiness and success is serious, if we expect them to develop into social assets rather than into social liabilities.

Aside from direct religious instruction the atmosphere of the school room is the most potent factor in the growth of a child's character. And as the teacher is the largest factor in the classroom environment, it follows that the atmosphere she creates is all-important. Doing God's will—that is, possessing the habit of obedience to all just laws—is the keynote of a truly Christian character. Shall we, by abusing our position of authority, destroy the basis for this important virtue through creating in the child a resentment that may easily become a carry-over in the form of hatred toward any authority?

Consider the effect on children of a teacher who has so far lost her vision as to be habitually overbearing, domineering, or sarcastic, or one who is unduly impressed by her own importance. The very position of the teacher is dominating anyway; but when she uses her authority to create an atmos-



phere of undue formality and repression, the effect on the characters of the children is deplorable.

A teacher who has an attitude of over-authoritativeness or of general disapproval will repel rather than attract her charges; she outrages their legitimate sense of personal value. They will obey through fear rather than through love, or the braver spirits may openly rebel. The timid will acquire a dislike for school which hinders their mental and spiritual growth. The over-authoritative teacher has the mistaken idea that she must appear infallible to her pupils, and must never admit that she has been mistaken. She imagines that to do so would lessen her precious dignity, whereas in reality she would increase the confidence of her pupils in what she does maintain and would impress them with her love of truth by a frank acknowledgment of her error. To hide her chagrin, when she finds she really has been in the wrong, she sometimes resorts to subterfuges that do not go undetected by the wary observers confronting her. This dictator type of teacher is skeptical of the newer conception of democratic classroom procedure, with the teacher playing the role, not of autocrat but of friendly guide or expert consultant, because she fears such procedure would undermine her authority; and thus she fails to provide her pupils with the fine opportunity for growth in social behavior afforded by a democratized classroom. Only when pupils have a certain measure of freedom to organize and try out their own plans, can their latent possibilities be realized. Each child must be encouraged to feel that, however handicapped he may be, he can make some contribution to society, and that success for him lies not in meeting arbitrary standards but in perfecting any capacities he may possess. It is not the trait of unthinking acquiescence that we wish to develop, but rather intelligent respect for authority.

It follows from all this that the feeling most necessary for us to establish in our relations with our pupils is general confidence in our sympathy and good will. This precludes our having favorites, condemning before giving a hearing, harboring a grudge, and all other such unchristian behavior. How can a child have confidence in or be influenced by a

teacher who will not respond to his greeting for a week after he has in some small way offended her majesty? Have you known teachers like that? Usually things that annoy such teachers most, aren't really offences against God. They are apparent slights to the teacher. When a child is at fault he should be corrected for it suitably, of course; the teacher, however, should not treat a fault as an offense personal to her. Only the rightness or wrongness of the act itself should be the points stressed. This objective treatment of the pupil's failings focuses attention on the necessity of right conduct for its own sake rather than upon the necessity of dodging the teacher's "pet peeves" for policy's sake. The slang term well expresses the kind of moral code that governs some classrooms. When the mood of a whimsical teacher becomes the standard of morality in the classroom, then acquiring virtue, as some one has humorously put it, consists mainly of growth in ability to read the classroom barometer (the teacher's face) and to adjust accordingly. Such classroom morale makes of the pupils "artful dodgers," who give "eye" service, rather, than develop frank, truthful, artless characters, who are drawn toward the right by reverence for their teacher's virtues.

Fortunately, the over-authoritative, dictator type of teacher is rapidly giving place to the friendly, calm, sympathetic, but nevertheless firm and expert director of activities, who is converting the modern schoolroom into a busy but pleasant work shop, where children develop desirable social traits in a wholesome atmosphere of well-controlled freedom. The will to community can grow only in a medium of love and confidence. Therefore, if we wish the children to be truly social beings, we teachers must ourselves exhibit the social virtues, especially Christian love and friendliness. If we want children to be just to each other and play fair, we must be impartial and play fair also. If we expect children to control their resentments, we must be able to control ours. If we want them to respect authority, we must convince them by the love we show them that our authority is exerted only for their good. Thus it is clear that our personality profoundly affects the characters of our charges. . . .

To accomplish our end presupposes sublime patience. And real patience in the classroom is martyrdom—but martyrdom that brings its own reward. For “the patient man is better than the valiant”, you know, “and he that conquereth himself more than he who taketh cities.” Truly, “Patience hath a perfect work.” In teaching, as in every good cause, he who “loses his life shall find it.” We must lose our life—by self-immolation on the altar of Christ-like kindness and patience—if we hope to *find* it multiplied beautifully in the souls of God’s children. We must undertake seriously the painful weeding out of our own personality defects, if we hope to guide the personality development of others. . . .

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#### SCHOOL-YEAR RELIGIOUS PROGRAM OF THE DIOCESE OF BROOKLYN

The Confraternity of Christian Doctrine in the Brooklyn Diocese discovered that there existed many false notions on religious education among the parents of the public-school children. We do not believe that it will be possible to destroy those ideas in the short space of one year, but we have attempted to counteract them with another form of propaganda, and that is to build our schools of religion on the basis of an eight-year education parallel to the education of the child in the secular institution of learning.

By Rev. Francis X. Fitzgibbon, “School-Year Religious Program of the Diocese of Brooklyn,” *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine, St. Louis, Mo., October, 1937*, p. 135.

# Religion In the Elementary School

## MOSAIC INSTITUTIONS

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EDITOR'S NOTE: Beginning with the January, 1938 issue this JOURNAL began the publication of articles for the teacher of the Bible. Readers who would like to see particular topics treated in Father Newton's section are asked to send their suggestions and questions to the editorial office of the JOURNAL or to Father Newton in Cleveland.

## II. THE RITUAL

The picture of Israel at the time of the exodus and during the desert wanderings is hardly complete without the detail of the Tabernacle. When they camped it was round the sacred enclosure which guarded the Tabernacle; when they marched it was under the leadership of the Ark with its luminous "glory." This detail rises out of the liturgical legislation which was promulgated at Mt. Sinai, and it carries on down through all the later history of this people. We may appreciate this better if, beginning with the time of our Lord, we move back through the history of Israel. In the New Testament we learn the importance of the temple and its feasts in the life of the Jews, the "house of God" where the highest and most significant acts of worship were performed daily. The temple is the subject of 2 Machabees, of both Books of Paralipomenon. It was the main interest of Aggeus and Zacharias, of Josue and Zorobabel. Its destruction was the symbol of Israel's downfall. It was the main work of

Solomon. Before this, we find David dancing at the head of the procession which brought the Ark to Mt. Zion. And all of this we may take as indication of what the "house of God" meant to a people dedicated to His service.

From this we should likewise learn the importance of giving some attention to the Ritual of Israel at the time of its formation and establishment. Here again the teacher will find illustration from the general culture of the Semites, for the Ritual, no less than the Law, was to a large extent but a special feature of that culture.

Before we attend to the relation of Israel's external worship to that of the other Semitic peoples, we should remark that it has two notable elements proper to it. The first is, of course, the distinction that Israel enjoyed of worshipping the one true God, and He a spiritual God, who could not be represented by images of stone or wood. There had been, not long before the exodus, a brief attempt at a species of monotheism in Egypt. This was not only a strange phenomenon at the time, it was also far beneath the monotheism of Israel in that it but singled out one of the numerous gods for special worship. Israel alone, of the ancient peoples, directed all of its worship to the true God. The second element follows from this. For with but one God to adore, the entire ritual took on a unity which is peculiar to Israel. The Ark was the dwelling place of God with His people, and all the details of the Tabernacle and of the Ritual were dressed towards this center: the holy place, or atrium, in which were the table of incense, the table for the loaves of proposition and the seven branched candle; the laver and the altar for sacrifice in the court; the sacrifices themselves, in all their variety;—all left it clear that Israel's worship was made one unit by the glory of their God.

But with these reservations, we may allow archeology to help illustrate the nature of Israel's Ritual, and within the last few generations this science has brought much to light that will bear on the subject. There are many side questions that rise out of archeological research into Semitic antiquities, but at present we are interested only in what has been

revealed concerning the worship of the peoples akin to the Israelites.

One of the most recent discoveries appears to be of the most importance for this purpose. At Rash Shamra, not far from the site of Antioch in Syria, the remains of an ancient city have been uncovered, and in the ruins have been found numerous tablets, providing interesting religious information. These tell us, in the first place, of a well developed ritual existing among the Phoenicians in the fifteenth-fourteenth centuries before the birth of Christ. This ritual shows some signs of a southern Semitic origin, and thus fits closely into the culture in which the children of Israel moved. The discovery has been a blow to those rationalists who would give a much later date to Leviticus; it has also come as a surprise to those who wrongly dissociated Israel's religious worship and feasts from that of the other Semitic peoples.

There are two obvious facts which might lead us to expect some resemblance of Israel's Ritual to that of other Semitic tribes. The first we find in the general character of their sacrifices, the common expression of religious thought and sentiment. Long before the time of Abraham a similar concept of sacrifice was wide spread among the peoples of the ancient east. The victims and the manner of offering them would hardly differ. We see Moses dedicating the covenant at Mt. Sinai with a sacrifice even before the laws were promulgated. Hence we are not surprised when we read that among the Phoenicians there were peace-offerings, sin-offerings, the holocaust, the wave-offering, the first-fruits, etc., just as there were in the levitical regulations of Israel. The second fact is the general character of sacred structures, furniture and implements. Since these are signs of a culture, we may expect to find a similarity in the temples and other religious structures of the various Semitic peoples. Again we have confirmation from the tablets of Rash Shamra. There mention is made of a "holy of holies," a "table of gold," a "sacred courtyard." The "ark of the covenant" was not unlike the *naos* of the Egyptians. In features of worship, therefore, which reflect the common racial culture, we may find considerable illustration for the worship of Israel.

In fact it would have been strange and disturbing to the children of Israel, especially in view of their incipient relations with Jahwe, to have given them an altogether new ritual, breaking completely with the traditions of their race. We know how we of the Latin rite feel when assisting at Mass read in an Oriental rite. But while this strain was removed from their already difficult obligations, by retaining a ritual that was for the most part familiar to them, there were many prominent differences between the worship of Israel and that of the other peoples.

Negatively, the Mosaic Ritual excluded all of those debasing elements which entered so easily into oriental cult. An example of this might be read in Ex. 23, 19 and 34, 26, where it is forbidden to seeth a kid in its mother's milk. This practise, observed by some of the other peoples, as, e.g., the Phoenicians, had some sinister connection, perhaps with the fertility rite. Again, all the devotions which were devised to appeal to man's lower appetite had of necessity to be excluded. No images of Jahwe were allowed in order to free the Ritual from any idolotrous taint. And with these provisions, the Ritual drew away decidedly from that in common use. More positively, the fact that Israel's God was both one and spiritual had much to do with distinguishing His worship from that offered to images.

But all of this elevation of religious worship had to be taught Israel. The sad story of Ex. 32 is very instructive. It illustrates first of all the type of worship towards which the Israelites were inclined and the need of preserving some of its elements while leading the people to higher ideals. It also shows the strong sanction that was needed to make this people adopt a new worship, even though it bore resemblance to their past traditions. Finally, it throws new light on what took place during the following years, the years in which Israel was being taught their higher worship with its numerous details. The wandering in the desert must not be looked as an empty span of some thirty-eight years. It was a period of education in which a numerous and unlettered people were being trained in the ways and the evidences of a new and elevated religion.



Recognizing the importance of this phase of Israel's history, and taking advantage of the aids of modern research, the teacher will find new interest in the Mosaic Ritual. The details of the subject will be found mostly in Exodus and Leviticus. The class should not move into new fields until some definite understanding is acquired of this Ritual. The Tabernacle and the temple, with their furniture, should constitute the first step. This can be made attractive by constructing the edifices and furniture in miniature. Next might come the persons, the priests and Levites connected with the religious services. Logically this will lead to a consideration of the various types of sacrifices, and the various feasts on which they were offered.

The subject need not be dry or uninteresting. Read, for example, the excellent description of the ritual for the Day of Atonement in the Epistle to the Hebrews, ch. 9; or try to reconstruct the scene of Zachary in the temple at the time of the morning sacrifice. Laws, such as we read in Leviticus, are bound to be tedious; once clothe those laws with the actual circumstances under which they were practised, and you have something quite emotional. But to understand the biblical description of Israel's ceremony, the teacher must first have read the laws which directed them.

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If some more attention were paid to these two elements in the story of the exodus, I feel sure that the story itself would take on new color, and that a better understanding would be had of the culture which follows Israel through all its later vicissitudes. But while maintaining this, I am well aware of the great need we have of literature on the subject. We should have some treatment of the story of Egypt as it applies to the children of Israel, we should have something also on the ancient Semitic peoples, the Phoenicians, the Babylonians, etc. There is work here, very profitable work, for one who can first master the story of the ancient peoples, and then put it into available form.

## BASIC PRINCIPLES UNDERLYING A CHRISTOCENTRIC RELIGION COURSE FOR THE UPPER ELEMENARY GRADES

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**EDITOR'S NOTE:** During 1937-1938 the following course was used as an experiment at St. Stephen Model School, Cleveland. The writer, principal of this school, had the cooperation of the assistant priests of the parish, who teach religion, as well as of the teachers of the upper elementary grades.

Psychologists and those well versed in the field of education are fully aware of the powerful influence that motives wield in an individual's life. They realize that motives are capable of driving one on to the sustained activity and the tenacity of purpose that stamp the individual a hero. Hence, it seems essential first to build up motives for the teacher that will stimulate to vigorous action before discussing the basic principles underlying the sublime work of popularizing Christ.

### MOTIVES FOR ADOPTING A CHRISTOCENTRIC RELIGION COURSE

The first motive has reference to Christ, our Divine Leader, the Invisible Head of our Church. Before the Church was definitely established Christianity was Christocentric; it converged toward one Person, the Promised Messiah, the God-Man.

The Gospels evidence the fact that Christ Himself encouraged this attachment during his life.<sup>1</sup> He was so concerned about its promulgation that He pledged immeasurable benefits to those who sought and made Him their friend.<sup>2</sup> We read in St. John, XIV: 21, "He that loveth Me, Shall be

<sup>1</sup> St. John, X: 7-9; X: 27-30; XIV: 1-3; XV: 14-16.

<sup>2</sup> St. John, III: 35-36;; XV: 4-5.

loved of my Father, and I will love Him and manifest Myself to Him." How could Christ express more powerfully His desire to be loved? What greater benefit could He promise than that He would "manifest" Himself? Only those of us who are consecrated to His service, whether we are priest or religious, grasp the true significance of that pledge.

We experienced Christ's power when he "manifested" Himself to us. Regardless of whether we were in middle adolescence with high hopes and the glow of life blazoned before us, or whether we were well on the way with the lure of lawful pleasures upon us, we abandoned all that we might give ourselves to Him. No person or earthly power could deter our ambitioned good, to strain after Him even unto the folly of the Cross.

Christ accomplished similar marvels when He "manifested" Himself to the apostles. Just one look, a simple "Come, follow me," and lo, strong-willed men forsook fishing nets, creature comforts, customs-house tables, and the lawful pleasures of life to follow Him.

How can we account for this apparently inexplicable action? "I will manifest Myself to Him." We met Christ; He manifested Himself to us, and we, like the apostles, were drawn irresistibly by His attractive and magnetic personality. His Person so completely enamoured us that we pledged, through sacred bonds, to live for His sake, like angels in the flesh; a life inconceivable to humanity in general.

This perception and personal experience of the power and attractiveness of Christ provokes expectations that are worthy of thoughtful reflection. What might be accomplished if we led children to make His acquaintance, if we make it possible for Him to manifest Himself to them?

Our hopes must be well-balanced. We cannot expect that all will be led to make a complete consecration of self in the priesthood or religious state, but we can be assured that even a glimpse of Christ will result in the development of a keen sense of real values. The adolescent will be led to judge and evaluate in the light of eternity; he will consider the goal in preference to a temporal good, such as pleasures, money, and fame. His attachment to Christ will direct him to view

his thoughts, words, and actions in relationship to those of His Friend in reflections such as "Would Christ do that?" "What would Christ say if He were in my place?" "How would He act under these circumstances?" "I'll do this for Him." Only loyal love for a friend, and a soul deeply immersed in faith can generate vital religion, religion of the heart which expresses itself in conformity to the will of the Beloved.

Moreover, personal friendship with Christ is not only praise-worthy, but it is essential. Christ expressly said, "I am the Way, the Truth, and the Life. No man cometh to the Father, but by Me." This motive alone, Christ's longing for loyal love and friendship, argue for pertinacity in action; it should be the dominant force in our teaching Christ.

For those of sterner will and Thomasaic faith we propose the moral obligations imposed upon Christian teachers by the Pope, the Visible Head of Christ's Church. "That Christ be formed in all" is the aim of Christian Education as determined by His Holiness, Pope Pius X. Our present Pope, Pius XI, reiterated and confirmed this objective in His encyclical on *Christian Education of Youth*:

The proper and immediate end of all Christian education is to co-operate with divine grace in forming the true and perfect Christian, that is to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the apostle, 'My children of whom I am in labour again until Christ be formed in you.' For the true and perfect Christian must live a supernatural life in Christ and display it in all his actions. 'That the life in Christ may be made manifest in our mortal frame'."

Authority has issued a command; it remains for us as teachers of the Catholic school system to take up our sacred duty. The formation of pupils in the knowledge and love of Christ must be our envisaged good.

Another forceful motive, purely natural, is that validated by psychology. Boys and girls are more interested in persons than in institutions, in the concrete than in the abstract, and in deeds rather than in words. Therefore, the best psychological approach to the teaching of religion is the Person, Christ.<sup>3</sup>

<sup>3</sup> Notes taken in Dr. Russell's Course, THE LIFE OF CHRIST, Catholic University of America, Summer Session, 1937.

## IDEALS OF THE CHRISTOCENTRIC RELIGION COURSE

That Christ may be loved with a loyal, personal love, which will find expression in Christlike thoughts, words, and deeds, and that Christ may be formed in each child is the basic aim of this course. Such love can only be gained through personal contact with Christ, and through acquaintance with His attractive Personality. We cannot love what we do not know; the act of the will follows the act of the intellect. Hence, the content of the course, for the first semester of the seventh grade, has been so arranged as to bring the child into direct contact with the magnetic Christ.

This is to be done by meeting the most lovable Christ in His daily life, by listening to the unction and wisdom of His words, by observing His charming actions, His appealing virtues, and by noting the traits and flashes of humanity which reveal the sublimity of His personality.

When Christ is seen in His full beauty and stature, when His fascinating actions, His divinely-human heart, and His powerful words have been seen and heard, friendship with Him will appear possible and desirable. It will appeal to the child's will and thus will become an ideal and a motive. As soon as the child's will becomes devoted to this ideal he will become attached to Christ.

This attachment to Christ will lead to an attachment to God manifested by loyalty and by love of one's neighbor. It will lead to a life lived in conformity with that ideal, since imitation is the natural outcome of devotion to an ideal. The child will not only think, speak, and act as Christ, but will "put on Christ," His attitudes, His virtues, His appreciations, and His habits. In short, Christ will be the very breath he breathes.

Thus instead of a religion which consists only in a knowledge of facts, we hope to foster a religion of the heart. A religion that is so alive and vitalizing that it will direct the individual to meet and to solve the problems of daily life in a Christ-like manner.

In the second semester of the seventh grade the child will become acquainted with the laws of God, with the Church, which his adorable Ideal, Christ, so painstakingly established and which he so tenderly sustains with His own super-life. The child will be led to view the laws of the Church and of God in the light of Christ. Hence, these commands will take on the sweetness of Christ's yoke; they will become the child's "meat," for in them he also will recognize the Heavenly Father's Will.

As a final step to a fuller and richer life, in and through Christ, the course for the eighth grade aims to direct the child to a deeper appreciation and a clearer understanding of the Holy Sacrifice of the Mass. He will be stimulated to an intelligent participation in the sublime sacrifice which makes Him one with His Divine Friend.

In the second semester, the child will meet Christ as the Ideal in the actual situations that will be part of his own life. He will be trained to see Christ, and Christ's view of the priesthood, the married state, family life, and the religious state. He will become acquainted with the beauty, the sacredness, and the dignity of each, for in them He will discover Christ's motivating power, their life and very breath. This Christ-view will result in a reverential and Christian attitude toward the various states of life as well as toward one's neighbor, who now takes on a real relationship in Christ.

Through an appreciative study, a Christ-view, of the Sacrament of Matrimony and the Nuptial Mass, we hope to build ideals that will make a good Catholic marriage an envisaged good. When once the child has been directed to see Christ in the Nuptial Mass and is led to realize the important part Christ plays as third partner in the sacred contract, he will not easily be satisfied with an empty civil marriage. Nor will he, after he has once caught the beauty of a good Catholic wedding, be easily led to contract a mixed marriage. A Catholic marriage has become his ideal in Christ; the more desirable it has been made the more certain we are that the child will refrain from any violation of the laws of the Church in this regard.

The beauty and happiness of a Catholic family, living in and through Christ, is presented in the same manner, so that this also may become a driving force in the child's own life.

Besides setting-up ideals as the driving forces for the child's future life, we must lead the child to find Christ in the sacraments which are to be to him what Christ intended them to be, a means of intimate contact, of receiving divine grace, and of obtaining new strength to fulfill faithfully the obligations of daily life. The Sacrament of Penance will then take on an entirely different meaning. The child will be led to regard it as a means of coming into closer contact with his Friend, and of becoming more like unto Him in the beauty of His grace. With Christ as his Ideal, his Friend, his Love, we can be sure that Christ will be the reward of the little ones "whom the Father hath given us."

#### CHRISTOCENTRIC RELIGION COURSE FOR GRADES SEVEN AND EIGHT

##### SCOPE OF WORK

*Freedom should be allowed the teacher to organize work around purposeful experiences of children of varying capacities and abilities; therefore, a greater number of stories and activities are suggested than one can hope to use in a single school year. The teacher should select her aims and materials to meet the needs of the children.<sup>4</sup>*

##### GRADE SEVEN

THEME: One with Christ and in Christ.

##### OBJECTIVES:

1. In terms of habits, attitudes, ideals, and appreciations:
  - a. To promote a loyal and loving friendship with Christ.
  - b. To acquaint the students with Christ's magnetic personality.
  - c. To stimulate admiration and love for His Person.

<sup>4</sup>Caswell and Campbell, *Curriculum Development*, The American Book Company, p. 185.



- d. To develop an attitude of confidence and sympathetic understanding of Christ and His deeds.
  - e. To stimulate an appreciation of Christ, the ideal character, His charity, humility, obedience, forbearance, justice, honesty, courage, and frankness.
  - f. To promote Christlikeness in thought, word, and deed.
  - g. To develop an attitude of charity toward one's neighbor.
  - h. To develop an attitude of generous gratitude which stimulates action for Christ in fighting for justice, honesty, living wages, clean movies, honest government, and peace.
2. In terms of knowledge and skills:
- a. Knowledge of Christ's attractive personality.
  - b. Knowledge of Christ, the God-Man, and His Life on earth.
  - c. Knowledge of Christ's mission and of His Church.
  - d. Knowledge of Christ's Church and its laws.
  - e. Knowledge of Christ's obedience to His Father's will.
  - f. Knowledge of Christ's regard for the Commandments of God.
  - g. Knowledge of the Holy Land, its peoples, and their customs.
  - h. Knowledge of Christ's virtues: humility, charity, forbearance, justice, honesty, courage, obedience and frankness.
  - i. Knowledge of Catholic Action.
  - j. Skill in using Holy Scripture.

#### UNIT I. CHRIST AND YOU

1. Christ and His deeds:
- a. Christ's Fair Play—
    - (1) Unforgiving Servant, St. Matthew, XVIII: 21-35;

- (2) Woman Taken in Adultery, St. John, VIII: 1-7;
  - (3) Widow's Mite, St. Luke, XXI: 1-6;
  - (4) Christ Anointed by Mary, St. Matthew, XXVI: 6-11;
  - (5) Christ Ordered Tribute to be Paid to Caesar, St. Matthew, XXII: 17-22.
- b. Christ's Courage and Frankness—
- (1) Christ Drives the Money Changers Out of the Temple, St. Matthew, XXI: 12-17;
  - (2) Christ and the Samaritan Woman, St. John, IV: 1-30;
  - (3) Christ Excuses His Apostles, St. Luke, XI: 37-51;
  - (4) Christ Rebukes the Pharisees, St. Luke, XI: 37-51;
  - (5) Christ's Fasting and Temptations, St. Luke, IV: 1-15.
- c. Christ's Ability to Bear Insults—
- (1) Judas Betrays Christ with a Kiss, St. Luke, XXII: 47-54;
  - (2) Herod Mocks Christ, St. Luke, XXIII: 6-11;
  - (3) Jesus is Struck by a Servant, St. John, XVIII: 19-24;
  - (4) Barabbas Was Chosen in Preference to Christ, St. Luke, XXIII: 17-24;
  - (5) Christ's Agony in the Garden, St. Luke, XXII: 39-53.
- d. Christ's Sympathy, Understanding, and Generosity—
- (1) Christ Walks Upon the Sea, St. Matthew, XIV: 24-36;
  - (2) Miracles of Loaves and Fishes, St. Matthew, XIV: 15-23, XV: 32-39;
  - (3) Christ Gives Sight to the Blind Man, St. Matthew, XX: 29-34;
  - (4) Christ Raises the Widow's Son, St. Luke, VII: 11-17;

- (5) Christ Heals the Woman with an Issue of Blood, St. Matthew, V: 25-34.

e. Christ's Mental Alertness—

- (1) Christ Silences the Priests and Scribes, St. Matthew, XXI: 23-46;
- (2) Christ Confutes the Sadducees, St. Matthew, XXII: 23-33;
- (3) Christ Puzzles the Pharisees, St. Matthew, XXII: 34-46.

2. Christ as a Leader:

a. Christ and His Helpers in the Past—

- (1) Call of Peter and Andrew, St. Matthew: 18-23;
- (2) Call of Matthew, St. Matthew, IX: 1-9;
- (3) Christ Calls His Disciples, St. Mark, I: 16-22;
- (4) Christ Chooses His Twelve Apostles, St. Luke, VI: 12-19;
- (5) Christ Sends Forth His Seventy-two Disciples, St. Luke, X: 1-20;
- (6) Christ Rewards Peter's Confession, St. Matthew, XVI: 13-20;
- (7) Christ Sends Forth the Twelve, St. Luke, VI: 12-19;
- (8) Christ Teaches His Disciples to Pray, St. Luke, XI: 1-13;
- (9) Christ Gives Peter Charge of the Flock, St. John, XXI: 1-19;
- (10) Christ's Commission to the Apostles, St. Matthew, XXVIII: 16-20;
- (11) Christ Sends the Holy Ghost, Acts of the Apostles, II: 1-47.

b. Christ and His Church Today—

- (1) Marks of Christ's Church;
- (2) Christ's Helpers;
- (3) Laws of Christ's Church;

c. Christ's Love for All—

- (1) Christ's Parting Gifts, St. Luke, XXII: 11-20;
- (2) Christ's Death, St. Luke, XXIII: 33-56;
- (3) Christ's Resurrection, St. Luke, XXIV: 1-12;
- (4) Christ Visits His Friends, St. Luke, XXIII: 33-53.

#### DOCTRINES INVOLVED

The Catechism should be used to show how the Church formulates its teachings.

1. The Church; its attributes and marks.
2. Commandments of the Church.

#### UNIT II. CHRIST AND HIS FATHER'S LAWS

1. Christ and Obedience: St. Matthew, XXVI: 36-45; St. John. IV: 31-34; V: 27-31; VII: 14-18; IX: 1-5.
2. Christ and the Commandments:
  - a. First Commandment, St. Matthew, IV: 9-10.
  - b. Second Commandment, St. Matthew, V: 33-37.
  - c. Third Commandment, St. Matthew, XII: 1-8.
  - d. Fourth Commandment, St. Luke, II: 42-52.
  - e. Fifth Commandment, St. Matthew, V: 21-24.
  - f. Sixth and Ninth Commandments, St. Matthew, V: 27-28.
  - g. Eighth and Tenth Commandments, St. Matthew, V: 43-47; VII: 1-5.
  - h. Commandments of Love, St. Matthew, XXII: 35-40.

#### DOCTRINES INVOLVED

Commandments of God.

#### GRADE EIGHT

THEME: IN CHRIST AND THROUGH CHRIST.

#### OBJECTIVES:

1. In terms of ideals, attitudes, habits and appreciations:
  - a. To promote a loyal and loving friendship with Christ.

- b. To stimulate admiration and love for Jesus, our Eucharistic Friend.
  - c. To develop an attitude of confidence and of sympathetic understanding of Christ and His mission.
  - d. To stimulate an appreciation of Christ, the ideal character.
  - e. To promote Christlikeness in thought, word and deed.
  - f. To develop the habit of referring to Christ in solving the problems of daily life.
  - g. To develop an understanding and appreciation of the Holy Sacrifice of the Mass, Grace, the Sacraments: Baptism, Penance, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony, good Christian Family Life, and Consecrated Life, the Life of Christ within us, and of the sacredness of the Marriage Contract.
  - h. To develop an attitude of charity toward one's neighbor.
2. In terms of knowledge and skills:
- a. Knowledge of Christ's attractive personality.
  - b. Knowledge of the mission of Christ.
  - c. Knowledge of the Holy Sacrifice of the Mass; the use of the Missal; the Nuptial Mass.
  - d. Knowledge of the Sacrament of Holy Orders and Matrimony.
  - e. Knowledge of religious vows.
  - f. Knowledge of the duties of God's priests.
  - g. Knowledge of the duties of God's married people.
  - h. Knowledge of the duties of God's consecrated people.
  - i. Knowledge of factors that make for a good Catholic family.

- j. Knowledge of method used to train pre-school children to love and please Christ.
- k. Knowledge of grace and prayer.
- l. Knowledge of Christian courtship and of duties of an engaged couple.
- m. Knowledge of Catholic Action both in home and in foreign missions.
- n. Knowledge of Christ's Life within us.

#### UNIT I. CHRIST LIVES IN US

- 1. Christ and Grace.
- 2. Christ and Prayer—St. Luke, VI: 12-13; IX: 28-36; XI: 1-4; XVIII: 1-14.
- 3. Christ in the Mass:
  - a. Christ our Mediator.
  - b. Christ a Victim.
  - c. Christ our Friend.
- 4. Our Oblation in Christ—Participation in the Holy Sacrifice; Use of the Missal.

DOCTRINES INVOLVED: 1. Grace; 2. Prayer; 3. Mass.

#### UNIT II. CHRIST WORKS THROUGH US

- 1. Christ Works through His Priests to Save Souls.
  - a. Christ and Vocations to the Priesthood.
  - b. Christ in Holy Orders.
  - c. Christ in the Priest.
- 2. Christ Works through Consecrated People to Save Souls:
  - a. Christ and Vocations to the Religious State.
  - b. Christ and the Holy Vows: Poverty, Chastity, Obedience.
  - c. Christ in the Religious.

- \*3. Christ Works Through Married People to Save Souls:
  - a. Christ and Vocations to the Married State.
  - b. Christ in the Sacrament of Matrimony.
  - c. Christ in the Nuptial Mass.
  - d. Christ and His Sacred Law for Married People, St. Matthew, XIX: 1-12.
  - e. Christ in the Family, St. Matthew, XII: 1-20.
- 4. Christ Works through the Missionaries to Save Souls:
  - a. Christ Works through Priests and Religious to Save Souls Both in Home and in Foreign Missions.
  - b. Christ Works through Catholic Boys and Girls, and Men and Women, to Bring Home to His Father Souls Both in Home and in Foreign Missions—Baptism and Confirmation; Sacraments of Catholic Action.
- 5. Christ Works through His Sacraments:
  - a. Christ and Baptism.
  - b. Christ and the Sacraments of Holy Eucharist, Penance, and Extreme Unction.

DOCTRINES INVOLVED: 1. Holy Orders; 2. Matrimony; 3. Vows; 4. Holy Eucharist; 5. Confirmation; 6. Baptism; 7. Penance; 8. Extreme Unction.

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\* Since eighty-five percent of our Catholic boys and girls graduating from Catholic elementary schools are forced to enter public high schools either because of our lack of technical high schools or because of financial circumstances we feel that it is necessary to prepare these unfortunates for their future life as Catholic fathers and mothers. If we do not acquaint them with the purpose and sacredness of Catholic Marriage and family life, how can we ever hope to have ideal Catholic homes, to stem the tide of birth control, and to reduce the number of mixed marriages and divorces? Attitudes towards life and the things of life is the major objective of secular education—why not apply this same principle to our institutions in religion?



# High School Religion

## PRESENTING THE PROOF OF THE REAL PRESENCE

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EDITOR'S NOTE: The present outline was worked out by the author since the publication of his book, *The Questions of Youth* (Bruce, 1937). Father Kempf's material is prepared for teachers to use in the instruction of adolescents.

Questions on the Real Presence under the appearance of bread and wine fall into two groups:

- I. The Real Presence at the Institution of the Blessed Sacrament;
- II. The Real Presence after the Consecration in Mass to-day.

### I. THE REAL PRESENCE AT THE INSTITUTION OF THE BLESSED SACRAMENT

- A. The difficulty:—When called upon to give an account of his belief in the Real Presence after Jesus said: "This is my body," the adolescent is apt to stress the word "is"—"This *is* my body," pointing out that Jesus did not say this "signifies" or "represents," etc., but this *is*.

Then the objector may point out that on other occasions Jesus used just such language when speaking figuratively: "I *am* the door of the sheep;"<sup>1</sup> "I *am* the true

<sup>1</sup> St. John, 10: 7.

vine;<sup>22</sup> "I *am* the vine; you the branches,"<sup>23</sup> etc. He will want to know why, if there is figurative language here, the same cannot be said of the words of institution: "This is my body." Similarly he will probably refer to the words of St. Paul, "And all drank of the same spiritual drink; (and they drank of the spiritual rock that followed them, and the rock *was* Christ),"<sup>24</sup> i.e., the rock symbolized Christ. Usually youth does not know any answer.

- B. The solution of the difficulty lies in considering the whole matter of (I) The promise of the Eucharist, and (II) The fulfilment of that promise at the Last Supper. (The Gospel text should be at hand for constant reference.)

(I) THE PROMISE OF THE EUCHARIST<sup>5</sup>

- (1) The people had followed Jesus because of the multiplication of the loaves.<sup>6</sup>
- (2) Jesus took this occasion to point out that He would give them food far superior to this earthly food.<sup>7</sup> This was a most opportune time for such promise, for
  - (a) The food they had received by a miracle was a type of the spiritual food of the Holy Eucharist;
  - (b) Their ready recalling of the manna of the desert was a further opportunity to declare the superiority of the real "bread from heaven,"<sup>8</sup>
  - (c) The miracle of the multiplication of the loaves on the previous day<sup>9</sup> was an evidence of His divine power;
  - (d) In addition, as far as the apostles were con-

<sup>22</sup> St. John, 15: 1.

<sup>23</sup> St. John, 15:5.

<sup>24</sup> I Cor. 10: 4.

<sup>5</sup> St. John, chap. 6.

<sup>6</sup> vs. 26.

<sup>7</sup> vs. 27ff.

<sup>8</sup> vss. 31-33.

<sup>9</sup> vss. 1-15.

cerned, His miracle of walking on the waters<sup>10</sup> showed that His divine power was independent of physical laws.

- (3) Jesus told the people that He would give them His body and blood as food:

"The bread that I will give is my flesh, for the life of the world."<sup>11</sup> "Except you eat the flesh of the son of man and drink his blood, you shall not have life in you."<sup>12</sup>

"For my flesh is meat indeed, and my blood is drink indeed."<sup>13</sup>

- (4) The people understood that Jesus meant He would actually give them His body as food—

"How can this man give us his flesh to eat?"<sup>14</sup> Because they found it difficult to believe—"This saying is hard and who can hear it?"<sup>15</sup>—many of His disciples left Him.<sup>16</sup>

- (5) If they had misunderstood Jesus, He would surely have corrected them, for

(a) He would certainly not have allowed them to cease being His disciples because of a simple misunderstanding of His words, and

(b) On other occasions He corrected misunderstandings:

1. When Nicodemus failed to grasp the idea of baptism as a "second birth," Jesus made the matter clear by stating that baptism is not a physical but a spiritual birth.<sup>17</sup>

2. The multitude's misunderstanding of the

<sup>10</sup> vs. 16-21.

<sup>11</sup> vs. 52.

<sup>12</sup> vs. 54.

<sup>13</sup> vs. 58.

<sup>14</sup> vs. 53.

<sup>15</sup> vs. 61.

<sup>16</sup> vs. 67.

<sup>17</sup> St. John, 3:4f.

reference to the "leaven of the Pharisees" was corrected by declaring that He spoke not of the leaven of bread, but of the leaven of doctrine.<sup>18</sup>

3. The apostles' misconception of the expression "I have meat to eat which you know not" was explained by the statement of Jesus: "My meat is to do the will of Him that sent me."<sup>19</sup>
  4. The apostles' misunderstanding of the term "sleep" when Jesus spoke of the dead Lazarus as "asleep" was corrected when Jesus said to them plainly, "Lazarus is dead."<sup>20</sup>
- (6) But far from retracting His statement, or pointing out that it was misunderstood, Jesus most solemnly affirmed: "Amen, amen I say to you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you," etc.<sup>21</sup>

Therefore the only conclusion possible is that on this occasion Jesus actually promised that He would give His body and blood as food.

## (II) THE FULFILMENT OF THE PROMISE AT THE LAST SUPPER

- (1) In the light of the promise that Jesus would actually give them His body as food, the words of the institution of the Holy Eucharist can be nothing less than the fulfilment of that promise. Otherwise we should have to say that Jesus made a promise which He never fulfilled.
- (2) The words of institution: "This is my body—this is my blood" leave no doubt in the matter:
  - (a) The four accounts of the institution agree

<sup>18</sup> St. Matthew, 16:6-12.

<sup>19</sup> St. John, 4: 32-36.

<sup>20</sup> St. John, 11:11-14.

<sup>21</sup> vss. 54-59.

in all essential details, and none gives any ground for anything but a literal interpretation.<sup>22</sup>

- (b) Unless the words of institution are to be taken literally, the statement of St. Paul that one receiving unworthily "eateth and drinketh judgment to himself, not discerning the Body of the Lord"<sup>23</sup> would have no meaning. There could be no serious offense if the body and blood of Christ were not actually present.
- (c) Considering that this was the last will and testament of Jesus he would not have employed unintelligible figures of speech.

Therefore the Council of Trent declared: "This wonderful Sacrament (the Holy Eucharist) was instituted by the Redeemer at the Last Supper, when He, after blessing the bread and wine declared in plain words that He gave them His body and Blood, since these words, narrated by the evangelists and afterwards repeated by St. Paul, show such proper and most manifest meaning . . . It is a shameful crime that they should be wrested by certain contentious and wicked men to fictitious and imaginary tropes (i.e., figures of speech) whereby the verity of the Flesh and Blood of Christ is denied against the universal sense of the Church."<sup>24</sup>

## II. THE REAL PRESENCE AFTER THE CONSECRATION AT MASS

Having established the Real Presence at the Last Supper, this other point is made clear by the following line of argument:

- (I) Jesus changed bread and wine into His Body and Blood (as above).

<sup>22</sup> St. Matthew, 26:26-28; St. Mark, 14:22-24; St. Luke, 22:19f 1 Cor. 11:23-26.

<sup>23</sup> 1 Cor. 11:27-29.

- (II) Jesus gave to His apostles the power to do the same:  
 "Do this for a commemoration of me."<sup>125</sup>
- (III) This power was intended also for others after them,  
 for
- (1) Jesus had commanded all people to receive His Body and Blood: "Amen, amen, I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you."<sup>126</sup>
  - (2) In order to carry out this precept, continuous consecration of bread and wine is necessary.
  - (3) But the apostles would not live to exercise this power for all time.
  - (4) Therefore the power was to pass to others after them.
- (IV) This power is transmitted to priests at ordination. Council of Trent: "If anyone saith that by the words *Do this for a commemoration of me* Christ did not constitute His apostles priests, or that He did not ordain that they and other priests offer His body and blood, let him be anathema."<sup>127</sup>

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 See Part I, chap. 1: The Real Presence as a Fact.

<sup>125</sup> Sess. XIII, chap. 1.

<sup>126</sup> St. Luke, 22:19.

<sup>127</sup> St. John, 6:54.

<sup>128</sup> Sess. XXII, Chap. 2, Can. 2.

## College Religion

### A PLAN OF CURRICULAR INTEGRATION FOR THE CATHOLIC COLLEGE\*

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Troubled by the present educational chaos, many of the most prominent non-Catholic educators are advocating the use of integration in the curriculum, hoping that it will reintroduce into education the lost unity that was evident in other times. The logic of this step seems reasonable. Integration implies organization, and just as organization has been of assistance in other phases of human endeavor so it should be of assistance in education.

With a view to determining the extent to which integration can be of aid in our endless campaign of making the Catholic college genuinely Catholic an attempt is being made here at Marquette University to see just what can be done with the idea of integration in the Catholic college. The purpose of this paper is to describe briefly the principles according to which this plan is being formulated, and to give some idea of the organization of the course.

The term "integration" in itself has been applied according to so many different philosophies that it has become extremely vague, meaning little more than some sort of edu-

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\* This paper was presented by Father O'Hara in Milwaukee at the April Convention of the National Catholic Educational Association.



cation unification. For the progressive educator who bases his educational theory on the philosophy of experimental naturalism integration must logically proceed according to activity. For many believe integration will be made according to a method of research—the scientific method. For the evolutionist, integration will proceed according to the scientific and philosophical concept of evolution, and so on.

The large number of educators who deny the validity of the fundamental principles with which Catholics are so familiar prevent themselves from employing the most logical and most efficient type of integration, that is, integration in accordance with these principles. It was the splendid service of Dr. Robert Maynard Hutchins to bring out to non-Catholics the fact that the amazing unity of medieval education was due to the general acceptance of unifying principles according to which all education was implicitly organized and which served to integrate automatically all medieval education. It was also Dr. Hutchins who has stated emphatically that the most successful method of proceeding in modern education is to bring back these principles.

Naturally Catholic educators are unanimous in their belief in the employment of these principles in education. They always have been and always will. The type of integration proposed in this plan does nothing more than to offer a curriculum explicitly organized according to these principles.

In medieval times this type of explicit organization was unnecessary. Today the situation is changed. The general *modus vivendi* of the present time is materialistic. Father Bull, among others, has pointed out that the real danger of materialism at the present time is not so much a possible savage attack upon Christianity already actual in many lands, but the fact that its viewpoints are "implicit in the lives of" men and women, and that "many of them are unconscious that they act under the dominance of such an attitude." He further points out that unless the Catholic graduate has been developed as efficiently as possible to recognize the difference between Catholic and materialistic culture in all the phases of his life, it will be only natural that in time he will unwittingly fall a prey to the materialistic way of

life, at least to the extent that he will be of little use in bringing back full-blown Christian civilization.<sup>1</sup> The principal purpose of this plan is to make the Catholic college as genuinely Catholic as possible. This is a positive purpose and should hold good no matter what the environment. But the plan should also assist the graduate to remain a powerful influence for Christianity all his life, despite the strong counter-influence of the materialistic stream.

The most interesting thing about the application of curricular integration to the Catholic college is the fact that it adapts itself so beautifully to the Catholic philosophy of life and education. Catholics alone are able to use the term integration in its richest connotation.

"To integrate" should mean much more than merely "to unite," or "to join together." It implies organization, or "to gather together into an organized whole:" or, more precisely, so to organize the heterogeneous parts of a grouping that they fall into natural relation one to another, according to their relative values or capacities.

The highest type of integration may be considered as that which prevails when, among the parts to be integrated, there exists a dominant part or element, naturally suited to take the position of a nucleus, and about which the other elements are organized according to their relative values or capacities in relation to the nucleus. In this type of integration there is a strong unity derived from the natural adherence of the various parts either directly or indirectly to the nucleus.

Educationally, this type of integration may be followed out in all three of the main objectives of education, intellectual, moral, and cultural.

Non-Christian educators can make only partial use of the principle of integration, because they must choose for the nuclear element of their plan a factor that is not universal in its comprehension. For example, they must make use of some such term as evolution which, of course, does not extend to all phases of knowledge, and has little application to the other educational objectives. Because their integration can-

<sup>1</sup> George Bull, S.J., *The Function of the Catholic College*, pp. 6-7. New York: America Press, 1933.

not be complete it will not produce the balanced liberal education that is desired. In other words, their attempts cannot be wholly successful. Catholic attempts should be able to show greater promise.

The Catholic, realistically accepting the whole of the universe with both its spiritual and material elements, is in a position to make use of an absolutely universal nucleus of integration that will serve for all three of the educational objectives alike, thus integrating them among themselves. This concept is of course God himself, the absolute fundament in intellectual, moral and cultural education.

Of course, this is simply the generally accepted Catholic philosophy of life. Newman brings it out with regard to intellectual education in a well known passage: ". . . admit a God, and you introduce among the subjects of your knowledge, a fact encompassing, closing in upon, absorbing, every other fact conceivable. How can we investigate any part of any order of knowledge, and stop short of that which enters into every order? All true principles run over with it, all phenomena converge with it; it is truly the first and the last . . ." The same of course is recognized by Modern Catholic educators. It is brought out by Karl Adam,<sup>2</sup> by Christopher Dawson,<sup>3</sup> and by several of the educators reviewed in Dr. De Hovre's books.<sup>4</sup> It is brought out by Dr. George Johnson as the basis of moral training from the viewpoint of activity for the elementary school,<sup>5</sup> and recommended for the college,<sup>6</sup> it is implied by Dr. McGucken when he says "Catholicism must enter into the curricular and extra-curricular life of the Catholic college and university, Catholicism not merely as creed, code, and cult but

<sup>2</sup> Karl Adam, *The Spirit of Catholicism*, p. 199. New York: Sheed & Ward, 1934.

<sup>3</sup> Christopher Dawson, *Essays in Order*, pp. 174-175. New York: Sheed & Ward, 1931.

<sup>4</sup> For example, Frans de Hovre, *Catholicism and Education*, pp. 192-194, 233-236. New York: Benziger Brothers, 1934.

<sup>5</sup> George Johnson, "The Aim of Catholic Elementary Education," *Catholic Educational Review*, 23 (May, 1925), 261-268.

<sup>6</sup> George Johnson, "Recent Developments in the Catholic College," *Catholic School Journal*, 30 (March, 1930), 97.

Catholicism as culture as well,"<sup>7</sup> and especially by Dr. Fulton J. Sheen who has written:

Education can never mean the mere accumulating of disjointed and disconnected facts . . . education is not the knowledge of facts but the knowledge of the relationship between facts, or, in strictly philosophical terms, a knowledge of facts in terms of causes, and principally in terms of the First Cause—God.

. . . a complete and total rearrangement of all college courses in which some one "vital principle" gives unity to the distinct courses in the same way that the soul gives unity to the body . . . For Catholic education the ultimate principle must be religion, just as God is the ultimate principle of all created things.<sup>8</sup>

The first part of this quotation by Dr. Sheen brings out a very important advantage of intellectual integration about the concept of God. The very fact of organizing all the elements of knowledge that are rightly called liberal around the concept of God immediately draws attention to their fundamental relationship and also insures that the student will correctly order all the elements of his liberal knowledge in their proper relative proportions. No other nuclear concept can bring about as great a perfection in intellectual education.

The major features of the proposed curriculum will now be described. The prime integrating device is the setting up of a central course, obligatory for all and extending through all four years. In this course are placed in a logical order the main integrating features. The use of some such centralizing course as this is basic to the plan, but there is plenty of room for discussion and shifting in the details of the plan that will follow.

Moral education is explicitly provided for in the junior year of the central course, deliberately placed in this position to take advantage of the student's great maturity. It is concerned with the study of the character of Jesus Christ. Half the time is devoted to the direct study of the gospel and half is given to a study of Christ's virtues, or the lack of them in

<sup>7</sup> W. J. McGucken, S.J., "The Need of Courses in the Catholic Philosophy of Education for High School Teachers," *National Catholic Education Association Proceedings*, 1936, p. 301.

<sup>8</sup> Fulton J. Sheen, "Organic Fields of Study," *Catholic Educational Review*, 28 (April, 1930), 202.

great men of history, thus familiarizing the student with the concrete practice of Christian virtues according to the needs of a particular civilization. This part of the study also introduces the student to biography and provides a valuable repetition of the historical background course of the freshman year. Integration is provided for in accordance with the theory of character education of Father Johann Lindworsky.<sup>9</sup> This theory calls for the organization of motives for right doing about the most powerful possible nuclear motive which is of course, the imitation of Jesus Christ, God made Man, who gave us an example of a divinely lived human life. Jesus Christ as God is, therefore, the integrating nucleus of the moral objective. From the viewpoint of the cultural objective the self-same nucleus is the integrating factor since all beauty, the essential element of culture, has its counter part and is summed up in the infinite beauty of God. Cultural education is provided for by a ten semester hour course in literature including several classics as well as those of English literature, and the first semester of the central course in senior year, which is an integrated presentation of the other major arts.

The work of intellectual integration occupies the first two years of the central course, which deals with the basic elements of liberal knowledge. At the outset of this course the student proves the existence of God, inquires into His nature, and proves the possibility of creation by God. He then studies the elements of the various fields of knowledge in a logical order, but always under their most fundamental aspect of dependence upon God. Starting with inanimate nature, he gains his concepts of the universe and of the earth as they really are—as creatures of God. His work in these fields is descriptive. He studies the basic laws of physical and chemical change, with emphasis on their inexorability, since they have been framed by God. He studies the basic forms of life, studying their conformity to the laws of their being, advancing through the higher forms to man himself. This occupies the student for the first year of his central course.

<sup>9</sup> Johann Lindworsky, S.J., *The Training of the Will*, pp. 201-202 and *passim*. Milwaukee: Bruce Publishing Company, 1929.

In the second year he studies man from the social point of view, in his relations to God, to his neighbor and himself. But the correct emphasis is always placed on his complete dependence on his subservience to God. At the end of the first two years of the course the student has covered the basic elements of liberal knowledge, but all of them in proper perspective and proportion. This central course should provide the student with the basic fund of common and general liberal knowledge, an acquirement which seems essential to a liberal education.

College branches that do not rightly belong in the central course are kept out of it, but are by no means neglected. In the freshman year the entire curriculum is obligatory, consisting, aside from the central course, in courses in Historical Background, Mathematical Background, Thought and its Expression, and a Foreign Language, preferably Latin if the student is prepared for it.

Certain features of this curriculum may well be emphasized. It is a curriculum that in no way negates the educational theory that the study of ancient languages and literature is of great importance to liberal education. Aside from the work already described and twenty semester hours of time given to philosophy, there is an additional forty semester hours of time all of which may be devoted to such pursuits. At the same time the course provides the obligatory general training described above for those students whom, for at least financial reasons, we must still accommodate although they have little inclination or ability for work in the classics. The forty semester hours mentioned above indicates that ample time is afforded for specialization. Specialization in turn is protected from being unbalanced by reason of the fact that the student's first acquaintance with the study of his specialty was made in the central course where he covered its basic elements in common with the other branches of learning.

The perils of shallowness common to some "survey" type courses should be side-stepped because the matter dealt with in the central course is all of an essential nature.

It is only natural that a description of this curriculum will emphasize the religious element, giving the impression that the student is to be exposed to a disproportionate amount of religion. This, however, is not true. As long as the universal facts which we call religious facts are the most important of all, they are given that position. But there is a constant attempt to teach only truth, and as much religion should be included as the truth directs, no more, no less.

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#### DISCUSSION CLUBS FOR YOUNG PEOPLE

1. Religion is positive and not negative;
2. Religion is concerned with all the things that are rocking the world: labor unions, and peace and war, and democracy, and individual rights, and unjust aggressions, and exploitation, and the future of civilization, and the citizen's place in the state;
3. Religion is not a matter of dull duty, but of loyalty to a glorious Leader;
4. Religion is bound up with the eternal salvation of each individual, but it is also deeply concerned with those things which today make the world a decent place to live in.

By Rev. Daniel A. Lord, S.J., "Discussion Clubs for Young People," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine, St. Louis, Mo., October, 1937*, pp. 271-272.



## Confraternity of Christian Doctrine

### NOTES FROM THE NATIONAL CENTER OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

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#### RELIGIOUS DISCUSSION CLUBS FOR THE CATHOLIC STUDENT IN THE PUBLIC HIGH SCHOOL

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When the Catechetical Congress of The Confraternity of Christian Doctrine met at Rochester, New York, in 1935, one of the problems that it considered was the religious education of the Catholic youth in public high schools. Members of the Hierarchy and Confraternity leaders recognized that it was far easier to build up the religious life of the 2,000,000 Catholic children in the elementary grades of the public schools than it was to devise a program of religious instruction for the Catholic boys and girls in public high schools, and furthermore to devise ways and means by which the program would "take."

Those leaders and educators who "gathered around the board" to strike at the root of the problem were quick to fix the responsibility for its solution. The Confraternity of Christian Doctrine would organize a committee to study the question, to suggest a program of instruction, to encourage the publication of suitable texts, to give informational service on methods or organization, but upon whom did it fall to see that such a program was put into effect? His Excellency, the Most Rev. Wm. J. Hafey, Bishop of Scranton, in addressing the Congress on "The Problem of Religious

Instruction for Public-High School Students"<sup>1</sup> said: "The unit of a system for the religious instruction of Catholic students attending public high schools must be the parish presided over by a pastor. This is the Catholic way, and it is the best way."

The pastor, then, has the responsibility to provide religious instruction for the youth of his parish, for those boys and girls in that dangerous borderline age between childhood and adulthood, who as far as formal education is concerned are receiving a purely secular one. Nor is it sufficient for the parish merely to provide religious instruction. Responsibility does not end there. When it is a question of souls, the shepherd of the flock cannot say "I have found a choice bit of pasture for the sheep to graze upon. If they do not have sense enough to come to it, let them stay away." That would not be Christ's way. The program that is offered to the Catholic boy or girl in the public high school must be one that is going to hold him.

The committee members did not believe that under existing conditions in the United States, where so often the boy or girl of high school age has a large measure of his or her own will, and where parental authority is somewhat lax and in many cases irresponsible, it was possible to have high school students attend what were frankly and avowedly classes in religion conducted by classroom methods and after regular school hours. The first reaction on the part of the student would be one of resentment—the class in religion would be just another subject (for which he didn't even get a credit!), added to an already full schedule of classes in the public school. It would also tend to exaggerate the idea that as Catholics attending public-schools they, the students, were "spiritual problems." Let youth know it is a problem, and youth will be a problem!

What system, then, of religious instruction could be devised that would appeal to the high school student to the extent that he would devote one evening a week to the study of his religion? What system, that by its very informality,

<sup>1</sup> *Proceedings, National and Catechetical Congress, 1935.* Paterson, N. J.: St. Anthony Guild Press.

would relieve his mind of the suspicion that another class was being put over on him? What system, that would satisfy his urge for a social clique to the extent that he would give up other social gatherings, if necessary? The Religious Discussion Club, already tried in adult circles, was the answer at which the committee arrived.

Based on a small membership which insures an informal gathering of eight or ten, the Religious Discussion Club is the means which the Confraternity of Christian Doctrine suggests for the religious instruction of the Catholic public high school student. There is no limit to the number of such clubs that may flourish within the parish lines. According to the discretion of the pastor these clubs may be mixed groups, preferably of one school age, or there may be clubs for girls and clubs for boys. While meetings may be held at private homes or at one centrally located residence, the parish hall or club rooms provide a good meeting place for the Junior Clubs and encourage parish interest and promote parish pride.

A religious discussion club for a Junior group is under the supervision of the pastor or one of his assistants. It may not be possible, due to the large number of clubs existing in a parish, for the priest appointed to attend each meeting. In that case, lay leaders, men and women of the parish who have the qualities for youth leadership, are trained to lead the discussion clubs. Needless to say the training of these leaders is very important and should be given by the priest-director at a series of Leaders' Meetings before the opening of the Junior Religious Discussion Club session. The Confraternity of Christian Doctrine recommends that discussion club meetings be held every week for eight weeks in the fall and eight weeks in the spring. A Junior group, with the permission of the pastor, may hold weekly meetings from the opening of the season in the fall on through the year.

The religious discussion club for the Juniors, as well as for the Seniors, is not a study club (further study is desirable but not necessary); it is not a social hour (the social program for the youth group should take place at some other time); it is not a debating society (any questions that

may arise in the meeting which cannot be satisfactorily answered by members or leader are referred in writing by the secretary to the priest director). The religious discussion club is a workshop, and whether it is kept humming with interest and activity depends largely upon the priest-director, the lay leaders, and the thoroughness and perseverance of the "fishers," that is those who survey the parish to discover the Catholic boys and girls who are attending public high schools and who bring them to discussion club meetings.

The work of organizing, of setting the machinery in motion, of achieving smoothness of operation, is all so absorbing that in the religious discussion club, as in many other activities, leaders are apt to settle back when organization has been accomplished. But a glance through a text book recommended for both adult and high school religious discussion groups, *The Life of Christ Series*, shows us that at the end of each chapter there are certain suggested religious practices which the student is urged to make a part of his life. It seems obvious that it is around these practices, this modeling of one's own life after the character and expressed commands and wishes of the Master, that the ultimate aim and success of the religious discussion clubs for our youth is centered.

While it is true that every year sees an increase in the number of dioceses in which religious discussion clubs for high school students are being introduced, and while it is gratifying to see the new literature that has been published for religious discussion club use, we must keep in mind, if we are to successfully solve the problem of the religious instruction of our Catholic students in public high schools, that we succeed only insofar as we inculcate in their lives the life of Christ. Perhaps, after all, the problem of knowing is not so great as the problem of living up to what we know. The *Life of Christ Series* mentioned above and widely used in religious discussion clubs, suggests religious practices that one might well make a part of one's life. The wise leader of the High School Religious Discussion Club will provide opportunities, projects, work, activity, so that his

students can put into action for God and for neighbor what they have learned. We are so concerned with having a program for youth that we are apt to forget that youth wants its own program. We cannot hope to hold those many Catholic boys and girls in public high schools even in religious discussion clubs unless we give them a program which will enable them to exercise what they have learned.

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#### THE CONFRATERNITY QUESTION BOX

- Q. *What is the religious discussion club method?* (Alexandria, Va.)
- A. Discussion means literally a shaking apart. Each member of the discussion group is provided with a text. The leader requests a member to read a paragraph or section out loud to the group. Following the reading, the leader will refer to the discussion aids, questions that are designed to promote discussion. There is no closing of books so that if a member is called on and does not recall the exact answer, he may refer to his text.
- Q. *The latter part of October we are beginning our religious discussion club season. What texts have been found successful for this work?* (Portland, Maine.)
- A. The National Center will forward on request a mimeographed sheet listing texts that have been found suitable for religious discussion clubs on a diocese-wide scale. Address: National Center, The Confraternity of Christian Doctrine, 1312 Massachusetts Avenue, N. W., Washington, D. C.
- Q. *Does the National Center publish any literature that would be helpful in organizing a Religious Discussion Club?* (Savannah, Ga.)
- A. *The Religious Discussion*, a pamphlet giving the need and purpose of religious discussion clubs for High-School and Adult Groups . . . how to organize and conduct a discussion club. Price, five cents.

# Theology for the Teacher

## FAITH ARTICLE II

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Just as in the natural order man cannot act as a rational being without first being aware of his purposes, so neither can he operate in the supernatural order without first knowing his destiny and the means by which it is to be obtained. Because the end and purpose of man is something supernatural it surpasses the natural capacity of his intellect. It is only through revelation and faith that man can know the mysteries of the supernatural order, which he must believe in order to be saved. It is impossible for man to believe divine revelation unless he is moved by the grace of God.

Faith may be defined as a supernatural infused virtue by which man is inclined to believe all the truths which Almighty God has revealed because of the authority of God revealing. The first part of this definition is common to all the other virtues of the supernatural order and the proper understanding of it presupposes what has already been said regarding the virtues in general. The last part of the definition differentiates faith from the other virtues. Because the motive or formal object of faith is the authority of God, which authority is God Himself, faith is divided from the moral infused virtues and is called a theological virtue. The

words of the definition "inclined to believe" distinguish faith from the other two theological virtues namely hope and charity. The virtue of faith is in the intellect whereas hope and charity are in the will; a virtue is always in the same faculty which elicits the act. It is something that is between the faculty and the act. With regard to faith, therefore, we have this order: the intellect, the virtue of faith and the act of faith. The intellect of course is capable of many other acts even in the supernatural order besides faith. It is, therefore, the subject of other virtues, for example prudence.

The intellect sometimes assents to the truth of statements because they are intrinsically evident either immediately, as for example "two and two is four," or by a process of deduction, as for instance, "the square of the hypotenuse of a triangle is equal to the sum of the squares of the other two sides." The will of man is not so free that he can deny the truth of such propositions. The intellect in such cases is said to be necessitated. Even in this case, however, man is free to this extent that he need not always think about these propositions. Frequently, however, the intellect is moved not by the intrinsic evidence of the truth but by the authority of another. This is properly speaking not knowledge but faith. Here the intellect is not necessitated but is free not alone with regard to act and not act but also with regard to assent. In other words, under the command of the will the intellect can accept such things as true or reject them as false. The authority of a person is founded on two things, his knowledge and veracity. If a witness has been deceived himself or is prone to deceive others his authority is of no value. The acceptance of a truth on human authority is called human faith. Much of what we know regarding contingent things, i.e. particular facts, we accept on this sort of faith. Most of the important events of every day life do not take place before our eyes. We are dependent for our knowledge of them on the testimony of others. Such faith is morally certain when there is no reason to impugn the information and veracity of the person who informs us of these things. In things of this kind, just as in scientific theories and hypotheses, there is room for doubt and opinions.



The intellect is doubtful when it neither accepts or rejects a statement; it is said to be in an opinative state when it accepts a statement as true but with the fear of error.

In divine faith, which is based upon the authority of God, there is no room either for doubt or opinion. Divine faith is infallible because the knowledge and veracity of God are infinite. If God could be deceived himself or deceive others, He would no longer be God. Faith must, therefore, be firm and certain. Doubts about the Faith are just as bad as complete rejection. In both cases the authority of God is questioned.

The Catholic Church proposes to us the truths which God has revealed. This proposition on the part of the Church is not, however, the motive of faith, i.e., the reason why we believe. If this were so faith would no longer be a theological virtue since its immediate object would not be God. We come to know the doctrines we are to believe from the teachings of the Church, but we must believe them on the authority of God.

The *virtue* of Faith is absolutely necessary for salvation for everyone whether they have the use of reason or not. Sanctifying Grace cannot be in the soul without it. The virtue of faith is infused into the soul along with sanctifying grace and is, therefore, usually the effect of the Sacrament of Baptism. However, it can be infused into the soul independent of the actual reception of the sacrament of Baptism, as in the case of baptism of desire or of martyrdom. Thus it is possible for even the unbaptized to be saved by cooperating with the grace given them by Almighty God.

The virtue of faith, since it is a disposition for charity, does not presuppose charity and hence can be present in the soul without it. It is not lost, therefore, by every mortal sin as is the case with charity but only by those sins that are directly opposed to it such as heresy and infidelity.

For those who have attained the use of reason the *virtue* of faith does not suffice. They are required to make *acts* of faith in order to gain their destiny because Almighty God demands that man by his own actual cooperation with the Grace of God should save his soul. This act of faith is said

to be formal, when the person making it intends it precisely as an act of faith. The acts of faith in the catechism or prayerbooks are formal acts of faith. It is said to be virtual when the person performs certain other acts of religion which presuppose faith such as going to confession or Communion or making the Sign of the Cross or genuflecting. It is called an explicit act when we make an act of faith in a definite doctrine, as for instance the Mystery of the Most Blessed Trinity or the real presence of Christ in the Eucharist. It is implicit when we make general acts of faith in which special truths are included without, however, thinking about these special truths. Thus if a man says he believes all that God has revealed he implicitly believes the Incarnation, the Immaculate Conception, etc. It is evident that an explicit act of faith is impossible unless we know that a certain specific doctrine is revealed. This is not required for an implicit act of faith. Many people have only implicit faith in most of the doctrines of the Church. Few know, for instance, exactly what is defined about grace, yet all can believe them, implicitly at least, by believing all that the Church has defined.

We must believe, at least implicitly, all the truths which God has revealed. This is absolutely necessary for salvation. This obligation is not merely one of precept; it is necessary as a means. Hence even inculpable ignorance does not excuse. Furthermore, and in the same way, we must *explicitly* believe at least these two doctrines, first that God exists and secondly that He is the rewarder of the Good. "But without faith," says St. Paul, "it is impossible to please God. For he that cometh to God must believe that He is and is a rewarder to them that seek Him." Probably also we must have explicit faith in the mysteries of the Blessed Trinity and the Incarnation. Since in order to have explicit faith we must know these doctrines, it is obvious that revelation is required, as knowledge of the last two doctrines can be obtained in no other way.

There is a secondary obligation of believing explicitly the ordinary doctrines of the Creed, the various sacraments, the Our Father and the duties of a Christian. This obligation,

however, is merely one of precept. Inculpable ignorance therefore excuses from guilt.

If we analyze the usual act of faith as it appears in the catechism or prayer books the foregoing points will be more apparent. To illustrate, let us quote an act of faith in general use and insert the theological ideas in parenthesis.

O my God I firmly (with certitude) believe that Thou art one God in three divine persons, Father, Son and Holy Ghost (existence of God and the Mystery of the Blessed Trinity). I believe that thy divine Son became man and died for our sins (Incarnation and Redemption) and that He will come to judge the living and the dead (Rewarder of the good and the punisher of evil). I believe these (explicit faith) and all the truths (implicit faith) which the Catholic Church teaches (proposed by the Church) because Thou hast revealed them (motive of Faith) who can't neither deceive nor be deceived (the knowledge and veracity of God which constitute His authority).

Not only must we give intellectual assent to the truths that God has revealed, we must also manifest our belief externally when occasion demands it. "Everyone, therefore, that shall confess me before men," says our Saviour, "I will also confess him before My Father who is in heaven. But he that shall deny me before men, I will also deny him before My Father who is in heaven."

To deny or doubt the doctrines of faith constitutes the sin of infidelity. Under no circumstances is it permitted to do this even if only externally. By intellectual rejection of a dogma of faith, the virtue of faith is destroyed. A baptized person who rejects one or more dogmas of the faith is called a heretic. One who rejects them all is an apostate. Heresy and apostasy are punished severely by the Church. Furthermore, any communication with non-Catholics, even by signs which would tend to show that we esteem one religion to be as good as another, or any participation in the worship of infidels or heretics, is equivalent to a denial of the Faith, at least externally and is, therefore, also forbidden. Finally, because of the danger in them, many activities which perhaps are not wrong in themselves are also prohibited. There

is no need to give here an exhaustive catalogue of sins against faith, since they can be readily found elsewhere. The principles mentioned above are sufficient to solve most practical cases. There have been from time to time many decisions of the Holy Office regarding specific acts which were at one time doubtful. These decisions are practical applications of the foregoing general principles.

It has not been the purpose of this article to give a complete treatise on faith but to supplement and especially to emphasize certain points which, either because they are neglected entirely or assigned to an inferior position in other works, are not sufficiently well known by the faithful. We have made no effort to defend the doctrines of the Church. The article is not written for protestants but for Catholics. The questions have been approached entirely from a moral viewpoint, and an effort has been made to avoid points that are a matter of theological opinion or speculation only. In other words, we have put down only facts, facts some of which are not generally well known but which should be known by all the faithful.

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#### A HISTORY OF THE CATHOLIC CHURCH

Most important of all, Church History, in ampler measure than any other subjects of study, discloses the complete nature of man. It shows that he has always been a beast; and it shows that always he has been more than a beast. It impartially unfolds the tragic story of his greed, his pride, his sloth; the story likewise of his heroism, his charity, his faith. Church History is like an uninter-  
ruptedly flowing river along whose banks men have builded their cities and tilled their farms, fought their battles and pondered the courses of the stars.

By Brother Leo, F.S.C., in the Foreward, *Church History* by Poulet-Raemers, Vol. I, p. xii. St. Louis, Mo.: B. Herder Book Co., 1934.

## Communication

Dear Editor:

I was very glad to read the editorial entitled "Are You a Holy Angel?" in the September JOURNAL. The first paragraph suited me perfectly. However, I question the use of the word *charity*. After all, these children are in their Father's House with as much right to be there as the others. Therefore, I don't think *charity* but *justice* should be shown them.

And are they "underprivileged" in religion? If the mothers take upon themselves the whole task of teaching religion as my mother did, are the children lacking a great privilege? Of course, I know there are few mothers who do so. However, I can hardly feel that public school children instructed sometimes by religious and other times by zealous and well prepared lay teachers are so much underprivileged. I would like to suggest that when a child has been approved for Confirmation or the hearing of Holy Mass he is on an equal footing with all other such children regardless of whether his parents are negligent or poverty stricken (and this does enter into attendance at parochial schools, I believe).

Besides justice, what about democracy? One of the biggest claims of the Catholic Church is its democracy, and have we not in reality built up a fine caste system when mere accidents of birth determine one's position in church? Those children who are born of Catholic minded parents, financially successful, are sent to parochial schools generally, whereas those whose parents are un-Catholic-minded or too poor, do not go to parochial schools. The children themselves have nothing to do about the decision, yet they must bear the brunt of it by something like the "Holy Angels" division line.

I do believe, as you say, that the distinction may have originated through the exigencies of order, or it may be carried on as a punishment for the parents, but I am afraid the continuance of it has given a snobbish distinction which is certainly not Catholic.

I know I do not have to convince you of all this, but I do suggest these points for fear some readers might get an impression from your last paragraph which you did not intend.

Sincerely,

Chicago

M. E. F.

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#### CHARACTERISTICS OF THE CATECHIST

The proof of the love for neighbor, and particularly for those who compose our catechism classes, will be *the most exact preparation*. It is a question of taking the place of Jesus Christ and of imitating Him in breaking the bread of the Divine Word and in presenting the mysteries of God. The Fathers of the Church and the great catechists, as one may see in their catechetical and apologetical works, were never through studying Sacred Scripture and Theology.

By Most Rev. Amleto Giovanni Cicognani, D.D., "To Promote the School of Christ," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine, St. Louis, Mo., October, 1937*, p. 6.

## New Books in Review

*A Study of the Concept of Integration In Present-Day Curriculum Making.* A Dissertation. By Rev. Roger Joseph Connoles. Washington, D. C.: The Catholic University of America, 1937. Pp. ix+117.

The problem selected by Father Connoles for study is a happy one, one that should receive a great deal of attention from Catholic educators. The chapter headings used by the author indicate the scope of the study: I. A Sampling of the Literature on Integration; II. The Historical Development of the Integration Movement; III. Integration in Practice; IV. The Social Philosophy of the Integration Movement; V. The Psychological Basis of Integration; VI. Integration in a Catholic Program. The following paragraphs represent Father Connoles's conclusions:

In the introduction we stated that this study of the concept of integration was undertaken so that Catholic school administrators might be able to appraise its value and form their judgments on the essential notes of the concept rather than on some partial or accidental feature. In the course of the study we discovered a close relationship between the aims and methods of those favoring integration and the objectives and procedures of Catholic moral teaching. However, though there is a close relationship there is not identity and, consequently, the program of the public schools cannot be accepted without modification.

In the chapter on the social philosophy underlying the concept of integration we found that Catholics must discard "satisfaction" as the criterion of value and substitute "perfection." They must also reject the extreme relativity of fundamental social attitudes and ideals, and must insist upon giving the divinely established society, the Church, its proper place in the social order.

The psychology upon which the concept of integration is based errs in the direction of determinism and is tainted with evolutionary naturalism. Moreover, it neglects the fact that the human intellect



can apprehend the nature of reality and therefore have objective knowledge.

In spite of these differences, the ends and methods of the integration movement seem so thoroughly Catholic and the adoption of integration practices so reasonable that there is grave danger of the infiltration of the false ideas enumerated above. This is especially true because of the prevalence of these ideas in educational literature. Consequently, in the final chapter of this study we attempted to gather together the good features of integration and to propose a tentative plan for putting into practice a thoroughly Catholic integration. We hope that the criticisms and suggestions here given will aid administrators of Catholic schools in their efforts to make their schools thoroughly cultural and Catholic.

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*At the Fountains of Living Waters.* How to Make a Good Meditation. A book designated to help those who find it difficult to meditate. By Rev. Peter Wachter, O.S.B. New York: Benziger Brothers, 1938. Pp. 122. Price \$1.25.

Those interested in guiding others toward the practice of meditation and all desirous of growing in the practice themselves will appreciate the simplicity of the author's program, first published in Germany. The book received recognition not only as a contribution to religious literature but in scientific circles where it was the recipient of appraisal and approbation. The following sentences from the author's preface should prove of interest to those who would like to consider the subject of meditation from a psychological angle:

Persons of different stations in life were requested to give some time to thought about a question proposed to them by a text or a picture, which was nothing less than to make a meditation on the given subject. It was soon discovered that the most successful were those who asked themselves some questions about the subject of meditation, and tried to answer them. Others had no success at all, at the beginning. Further attempts were then made to help them, by giving them a set form of questions by means of which to understand the matter more thoroughly. After such assistance had been given them, these persons also were able to proceed: thoughts came more readily to their minds, and thus they came nearer to their goal.

The results of this experiment are summed up in the following words: "The only method to which every subject will yield and the

use of which is possible for every normal individual is the anticipating form: that is, to ask oneself questions and then try to answer them. It became apparent that even such persons who without questions were entirely unsuccessful obtained splendid results by the use of the set form of questions. If such questions are put before the mind and attention given them, meditation cannot be other than a success."

At the conclusion of the above report, specific mention is made of the book under consideration in the words:

"In this respect, we mention a book, the author of which, in the light of true common sense, has already discovered the right method: Rev. Father Peter Wachter, O.S.B., in his book, *An den Quellen der Andacht*. Whosoever takes the pains to meditate upon religious matters according to such a plan will, no doubt, gain abundant spiritual fruit."

The study mentioned above was made under the direction of Father Lindworsky, the German psychologist.

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*An American Woman.* The Story of Elizabeth Ann Bayley Seton. By Leonard Feeney, S.J. New York: America Press, 1938. Pp. 272. Price \$2.00.

This life of Mother Seton, foundress of the Sisters of Charity, is a most fascinating piece of reading. Father Feeney's publishers announce that this is his first piece of biography. Readers of all ages will enjoy it. They will like the author's presentation, in the style that is distinctly his own, full of spontaneity and surprising reflections. The following sentences from the second chapter are indicative. "It is my belief that the saints are given to us primarily for our delight and admiration, not primarily for our imitation, though the latter effect will to some degree follow if the first two attitudes of approach are maintained. But anybody who thinks he could be a Saint Augustine, a Saint Thomas, a Saint Thérèse of Lisieux, if he had cared to, falls in my mind into a category of arrogance distasteful in the extreme."

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*Catholicism, Communism and Dictatorship.* A Short Study of the Problems Confronting Catholics under Totalitarian

Forms of Government. By C. J. Eustace. New York: Benziger Brothers, 1938. Pp. 149. Price \$1.50 net.

The material presented by Mr. Eustace was gathered by a group of Catholic laymen working under the direction of their chaplain. The diagrams and outlines included in the text should prove helpful to study groups. The subtitle of the volume describes the author's purpose in presenting content with the following chapter headings: I. What is Totalitarianism? II. Fascism; III. Nazism; IV. Communism; V. The Totalitarianism of God.

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*The Analysis of Objects or The Four Principal Categories. An Historico-Critical Analysis in the Light of Scholastic Philosophy.* By Augustine J. Osgniach, O.S.B. New York: Joseph F. Wagner, Inc., 1938. Pp. xvii+302. Price \$2.65.

Monsignor Fulton J. Sheen has written the Foreword to this volume. The JOURNAL offers the following quotation from this Foreword as its introduction to Dom Augustine's book:

To this task of restoring metaphysical values Dr. Osgniach has dedicated himself in this book which treats the four fundamental categories: substance, quantity, quality, and relation. The exaltation of the empirical approach has made the consideration of these categories imperative. The idea of substance needs to be studied once again to correct the false impression that modern physics has invalidated substance by dissolving the concrete into electrical behavior. The idea of quantity needs to be presented once again to those who feel that the Quantum Theory has reduced individuation to a spineless indeterminism. The idea of quality needs to be studied by philosophers like Alexander who think God is a quality whose Body is space and whose Soul is time. Finally, the idea of relation needs consideration on the part of those who think the Theory of Relativity denies the Absolute even in the physical universe.

In giving such a detailed study of these important categories Dr. Osgniach has done his part in the important philosophical crusade to recover the Holy Land of Metaphysics. Modern philosophers, if they will but pursue it, will learn that Scholasticism grows, not by substitution of one theory for another, but by a deepening and fuller

comprehension of fundamental principles. Metaphysics may once more have its day, and that day will mark the return of sanity and the unity of minds in common sense elevated to the highest science to which human reason can attain.

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*Peace.* Reflections on a Christian's Peace with God, with every neighbor, and within himself. Consoling Thoughts on Divine Providence and Conformity to the Will of God. Compiled and Edited by Rev. F. X. Lasance. New York: Benziger Brothers, 1938. Pp. 128. Price \$1.00.

The title and sub-titles of this small book, together with the name of the compiler, should recommend it to many readers. The volume is bound and printed in such a way that its use will be facilitated.

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*Thoughts on His Life and Lessons.* By J. E. Moffatt, S.J. Milwaukee: The Bruce Publishing Company, 1938. Pp. 80. Price 50c.

This is Book VII of the Minute Meditation Series offering thirty short easy meditations, most of them based on the life of Christ and His teachings.

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*Our Lady of Sorrows.* By Charles Journet. Translated by F. J. Sheed. New York: Sheed & Ward, 1938. Pp. 90. Price \$1.00.

Most readers will agree with the publishers who announced: "Since we began publishing, we have been in search of a book of Our Lady . . . At last we have found a book which seems to us to approach perfection, avoiding the extremes of sentimentality and aridity, at once deeply moving and deeply grounded in Scripture." The text proper deals with Our Lady's Sorrows. In the three brief appendixes are treated the iconography, history and liturgy of our Lady

of Sorrows, together with a presentation of Our Lady as co-redemptrix, and data on "The Swoon."

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*A Handmaid of the Holy Rosary.* Mother Mary Alphonsus of the Rosary, First Foundress of an Arab Congregation, 1843-1927. By Benedict Stolz, O.S.B. Translated by Natalie Bévenot. New York: Benziger Brothers, 1938. Pp. 123. Price \$1.50 net.

The subject of this biography was the daughter of an Arab Christian couple. As foundress of the Sisters of the Holy Rosary her life, beautifully devoted to the Blessed Virgin, was one of great personal poverty, service to the poor, hidden virtue, and zeal for souls.

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*A Eucharistic Lily, Mary Lichtenegger* 1906-1923. Published with permission of Rt. Rev. Alcuin Deutsch, O.S.B. Adapted from the German by Rev. Celestine Kapsner, O.S.B. Collegeville, Minn.: The Book Store, St. John's Abbey, 1938. Pp. 40. Price 10c each; \$7 per 100.

This is the life story of one who lived between 1906 and 1923, an Austrian girl who excelled in love of God and love of man.

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*Love Folds Its Wings and Other Poems.* By Sister M. Eleanore, C.S.C. Pp. 103. Price \$1.25 net. *Songs of Immolation.* By Sister Marie Emmanuel, S.C. Pp. 82. Price \$1.25 net. New York: Benziger Brothers, 1938.

Beginning with this issue the JOURNAL will review only those books of poetry that are arranged for school use. The JOURNAL, however, is pleased to announce these two volumes of poetry: *Love Folds Its Wings*, by Sister Mary Eleanore of Notre Dame, Indiana, and *Songs of Immolation* by Sister Marie Emmanuel of the Sisters of Charity of Cincinnati.

## BOOKS RECEIVED

Fitzpatrick, Edward A. *I Believe in Education*. New York: Sheed & Ward, 1938. Pp. x+218. Price \$2.50.

Hughes, Fr. Philip. *The Faith in Practice*. Catholic Doctrine and Life. New York: Longmans, Green and Co., 1938. Pp. viii+286. Price \$2.00.

O'Brien, John A. *The Power of Love*. A Story of the Second Mile. New York: The Paulist Press, 1938. Pp. 63. Price \$1.00.

*Proceedings of the Eighth Biennial Convention of the National Catholic Alumni Federation*, Convention Theme: "The Catholic Church and American Democracy", Hotel Statler, Boston, 1937. Pp. 112. Chicago: National Catholic Alumni Federation, 58 E. Washington Street.

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PAMPHLETS

Conrad, Marcella. *Home*. New York: The Paulist Press, 1938. Pp. 32. Price 10c a copy; \$6.00 the 100, postage extra.

Day, Rt. Rev. Msgr. Victor. *Father Damien*. Huntington, Indiana: Our Sunday Visitor Press, 1938. Pp. 39. Price 10c postpaid; \$5.50 per 100, plus transportation charge.

McMahon, Rev. John T. *Religious Education, The Perth Scheme of Christian Doctrine*. Perth, Western Australia: Carroll's Ltd., 566 Hay Street, 1938. Pp. 74. Price 1/—

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DISCUSSION CLUBS FOR YOUNG PEOPLE

Adults who do not like young people should not be permitted to come within a hundred miles of them. And adults who have lost their taste for young people and their power of being attractive to them should be corralled in cloisters to pray for those who are still fit to work among the young.

By Rev. Daniel A. Lord, S.J., "Discussion Clubs for Young People," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine, St. Louis, Mo., October, 1937*, p. 274.

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# ***Special Announcement To Subscribers***

For some time past it has become increasingly evident to the Management of the Journal of Religious Instruction, that in order to continue the same high policies of service in the Religious Education Field for which the Journal was founded, that it would be necessary to eventually increase the low subscription price which was set for the Journal at its beginning.

Many factors have entered into the consideration of this change. At the time of founding the Journal, in mid-depression years, not only was it felt by the Founders that many schools with limited budgets could not afford to pay more, but the Management had the advantage of the lowest prices for paper and printing that have been known for many years. In spite of these advantages, however, the first numbers of the Journal were, of course, published at a loss to the Founders. This loss, they cheerfully undertook to carry, in order to make the Journal of Religious Instruction possible.

Now, however, rapidly rising costs of production, and of every material and service that enters into the make-up of the Journal, make it impossible to carry on the same high standards in the magazine that the subscribers have been led to expect, at the same low subscription price. Either we must curtail the size and scope of the Journal, which no one connected with or interested in the Journal is willing to do, or we must increase the subscription price to be in keeping with present day costs and plans for future development of the magazine, and in keeping with other educational magazines of the same standards, most of which already sell at a far higher subscription price.

Many new departments, articles, and projects are planned for the new magazine. We are sure you will not want to miss one of these articles, and that for the small difference we are compelled to charge to meet the cost, you, yourselves, would not wish to leave out one of them or lessen its effectiveness.

Beginning with the September issue, the new subscription price of the Journal will be \$3.00 per year. However, mindful of the continued support and enthusiasm of each of you, many of whom have been on our subscription list continuously since the first issue, we are making this special offer: **Present subscribers to the Journal, up until November 5th, 1938,** may renew their present subscriptions at the special rate of \$2.50 for one year, regardless of when the subscription expires. That is, if your subscription expires, for example, in February, 1939, you have until November 5th to renew at this special rate. Payment must be made on or before November 5th in order to take advantage of this special offer. After that date renewals, of whatever expiration date, as well as new subscriptions, will be \$3.00 per year; two years for \$5.00. Canadian Postage is 25c, Foreign Postage 75c each year extra. Examine now, the date on the wrapper of your magazine. It shows the month in which your subscription will expire.

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## Editorial Notes and Comments

### EDUCATION WEEK

For the Catholic educator, the week of November sixth will be *Catholic Education Week*. Catholic schools throughout the country will take part in this week with varying degrees of enthusiasm. Perhaps some of those who are most enthusiastic about Catholic Education Week are the least worthy to expound the principles of Catholic education; others, less articulate in the observance of this week, may be doing a much better job in the administration, direction, and realization of the objectives of Catholic education. Special programs, selected units of study and visiting lecturers have little to contribute to student appreciation of Catholic education if the school itself is not genuinely Catholic. Perhaps, for one year, it might be well to forget about Education Week in terms of student appreciation and make it a period of examination and study for faculty and administration. Many of our schools, high schools and colleges, are not genuinely Catholic. We are inclined to think that the failure may be attributed to one or some of the following: Instruction from teachers who have little or no understanding or appreciation of the place of the supernatural in formal education; apparent indifference on the part of the school to the teaching of Religion as manifested in its place on the program, length of period, and type of instructor assigned; attitude and conduct of faculty and administration in matters pertaining to material achievement, social problems of

the day, in fact, every issue involving justice and charity. The lives students live after graduation are data that schools can use in an objective evaluation of their participation in Catholic education. Let us not put all the blame on the home, the motion picture, and factors outside of the school. Let us find out if some of the failures may not be due to misplaced emphasis: (1) in catering to a non-Catholic student body; (2) in teachers prepared in non-Catholic institutions of higher learning; (3) in teachers ill-prepared or ill-selected for the teaching of Religion; (4) in a classroom and school management that does not illustrate the fundamental truths of justice and charity. Let us during this education week of 1938 examine ourselves. If we have the courage to acknowledge our findings, we shall be better able to achieve our objectives, objectives so lofty that their realization should bring about a different type of civilization, objectives, however, which we talk about in flowery words and which are not being realized in the majority of our students.

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#### "CATECHISMS FOR YOUNG CHILDREN"<sup>1</sup>

We would like very much to print in its entirety the short article, "Catechisms for Young Children," by Father Drinkwater in an early 1938 issue of the English journal, *The Sower*. Those who know the small child will appreciate the following excerpts from this article:

To forestall the inevitable hasty and misunderstanding reader let us say once again, in capital letters, that WE BELIEVE IN A FORMAL CATECHISM FOR THE FAITHFUL, AND CONSEQUENTLY FOR THE OLDER SCHOOL-CHILDREN. But even, there, we confess we think that the shorter a Catechism is, the better it is likely to be. The trouble is that the Catechism-makers,

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<sup>1</sup> F. H. Drinkwater, "Catechisms for Young Children," *The Sower*, (January-March, 1938), 18-21.

suffering from an exaggerated phobia about the incompetent teacher, seek to put the very words into the teacher's mouth, and the unintended result is that in the end they stop teachers using any words of their own.

In general, the practical purposes served by Catechisms are two: first to provide a summary for the instructor, and secondly to provide a sound form of words for the instructee to be able to repeat and be examined in. These are two distinct things, and the first is much the more important. Martin Luther, the inventor of Catechisms as we know them, merged these two purposes into the one booklet, an incautious short cut which opened the way for the catechism-maniacs of later ages, who have since worked full time undoing the good work that is always being done by the genuine teachers of religion.

We all know the Catechism-magnifying type of mind. It is insatiable. Its possessors are unhappy as long as anything is left to personal initiative, restless until everything is in stereotype. If there were an Infants' Catechism in Infants' language they would very soon want to add a question or two on "Servile Work," on the Mystical Body perhaps, on the Communist Menace certainly, and probably on Birth Control—all, of course, "in very simple language."

The fact is that a Catechism of any sort exists primarily to convey a number of highly necessary but rather non-concrete and non-imaginative ideas and definitions, and therefore there is a fundamental incompatibility of temperament between Catechisms and the Infant mind.

We may fairly ask—what good will a formal Infants' Catechism-booklet do to anybody? Whose purposes will it serve? What will it really be for?

The answer is easy, and if it were not for the expense I would have it printed in letters of fire: the answer is: "FOR THE CONVENIENCE OF THE OUTSIDE EXAMINER!"

The class-teacher, who knows exactly what she has taught, can question her class out of her own head. But the outside visitor, he that is not the teacher, whose own the children are not, who knows little about what the children have been taught, and probably nothing about children anyhow—well, he feels it incumbent upon him to put them through some questions and have them duly answered, and the one sure way of managing this is to have the questions and answers arranged beforehand, and carefully rehearsed for him.

Even the one claim that used to be made in favour of infants learning Catechism-answers—the claim that it gave them early (and correspondingly deep-rooted) acquaintance with the Catechism words—could no longer be made for a specially-written Infants'

Catechism. *If* there were to be a formal Catechism-booklet for Infants and Juniors (and human nature being what it is, we may be pretty sure that many administrative-minded people will go on hankering after it as long as they dare) then obviously the wording ought to lead up directly to the wording of the official Catechism. To learn one Catechism for the first part of school-life and then scrap it entirely to start on a quite different one, would be wasteful of effort, confusing to the mind and memory, and would tend to defeat the very purpose of Catechisms altogether.

This provides us with at least one negative criterion for judging the wording of any proposed Infants' Catechism. If its wording leads up to a corresponding official Catechism, it has survived one test—though only one test—of usefulness; if it doesn't so "lead up," it can be counted right out.

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### "AT THE FAMILY DINNER TABLE"

All concerned with the spiritual, moral, physical, mental and social development of children and youth should be interested in the family dinner table. There, example is given, habits are developed, and both adults and children are most natural and forgetful of inhibitions. It is not our purpose to go into detail relative to the various by-products for education that could come from an analysis of the family at the dinner table. However, we would like to mention the dinner table as a practice-ground, as it were, for the informal discussion of things religious. Boys and girls of the junior and senior high school level can be easily interested in projects to get others talking about things religious and to talk themselves, but they need guidance. This is an activity that the school can foster. The classroom bulletin board may be used to suggest topics. Moreover, the daily secular papers are continually suggesting material. Religion classes, likewise, can direct pupils in discovering pertinent matter and in clarifying attitudes. Teachers are pleased when the subjects they present become

matter for discussion outside of the school. Teachers of religion particularly should be interested in developing an attitude of interest in religious discussion by youth. Encouragement of the discussion of religious questions at the dinner table implies a host of learning products for youth, among them, interest in the subject, tact in selecting a topic and the moment for its introduction, courage and facility in initiating discussion, practice in expressing oneself, courtesy in listening to others, and all in an atmosphere that is natural to normal living. It would make an interesting study to find out to what degree the work we are regularly doing in Religion furnishes subject matter for dinner table conversation.

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### HIGH SCHOOL GRADUATES AND COLLEGE EDUCATION

High school departments of Religion that desire to offer a curriculum in Religion that will be of greatest benefit to all students should have adequate information relative to the number of their students who enter and continue in college. It is not uncommon in cities, or other localities where higher education is easily available, to find sixty or seventy per cent of the graduates not attending college. Each locality needs to study its particular situation. May we suggest that individual high schools find out the per cent of their high school graduates who continue in college for one year or more? It would seem that such a study should include all graduates for the last eight or ten years. Data procured will show the need of evaluating the high school curriculum in Religion in terms of the large number whose period of formal education ends with graduation from high school.

## HOME AND SCHOOL

This JOURNAL is always pleased to give publicity to parent-teacher cooperation. Last Spring we were most interested in the program of St. Helen's Home and School Association in Toronto. The school is a Catholic state school with practically all the boys coming from homes of the working class. From these homes sixty per cent of the parents attend the regular monthly meetings of the association and another twenty per cent attend spasmodically. At each meeting, in addition to things business and social, there is an instructive talk on a subject relative to child training, and the parents have an opportunity to ask questions of the speaker. The St. Helen Home and School Association has a two-fold aim: parent and teacher cooperation and home education. May we quote from the *St. De La Salle Auxiliary*:<sup>2</sup>

... It might be well to state that the members of our Association regard the school as primarily a place of religious and social training. But this school or educational training must not be of an independent type. It must be an enrichment of the religious and social training of the home. Hence the importance of cooperation and coordination in the work of the trinity of educators—the father, the mother, and the teacher!

But the practical-minded reader may ask; how is this cooperation to be achieved? Our first step is to acquaint the parents with the teacher. This prevents two unknowns doing the child training. Our next step is to spread first hand information about the work of the school. This is done by panel discussions by the teachers on the school and its work, and by an annual exhibit in the school of the pupils' work. In this way we strive to foster healthy public opinion of our school. Our teachers try to impress upon parents that the educational training of the child is not in their hands alone, but is a cooperative effort of parent and teacher. The second objective, home education, is simply an effort to provide parents with information on the best known methods and rules of child training. All educators must be experts to train a child to live in such a complex world as we have to-day. But, since the child lives a larger part of

<sup>2</sup> Rev. Brother Martin, "Parents, Teachers Meet To Study Child Welfare," The St. De La Salle Auxiliary, Vol. VIII, No. 2 (March, 1938), 23-24.



his life at home than he does at school, it is vitally important that parents use methods of training and guidance on a par with those used by the teacher in the classroom. That is why we have as our second aim the education of parents in orthodox principles of child guidance.

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#### THE MAKING OF TEACHERS FOR CATHOLIC SCHOOLS

There is no human problem the solution of which does not eventually call for a knowledge of God and the things of God. The Catholic philosophy of life is derived from what the Church teaches concerning the only true God and Jesus Christ Whom He has sent, from her doctrine concerning the nature of man and his destiny, from what she sets forth concerning the means whereby human beings must achieve the purpose of their existence. If the teacher in the classroom has but a fragmentary knowledge of these things, if she cannot give a solid and an adult reason for the faith that is in her, if she has no conception of the relation between reading, writing and arithmetic and the Apostles' Creed, whatever her other qualifications may be, she is out of place in a Catholic school and is interfering with the mission of the Church. It is the way of the child to want to know the why and the wherefore; it is the duty of the teacher to interpret life for him, and if that interpretation is to be Christian, it must be based on sound doctrine. If it is not, the result will be either the propagation of an empty, shallow pietism, lacking all substance and utterly inadequate as a basis for Christian living, or of an indifferentism concerning religious values which will lead ultimately to conformity with the spirit of the world.

From a Commencement Address of Rev. George Johnson, at Sisters College of Cleveland, June 14. *The Catholic Educational Review*, Vol. XXXVI, No. 8, (October, 1938), 462.

## BIBLICAL CHRONOLOGY

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EDITOR'S NOTE: Beginning with the January, 1938 issue this JOURNAL began the publication of articles for the teacher of the Bible. Readers who would like to see particular topics treated in Father Newton's section are asked to send their suggestions and questions to the editorial office of the JOURNAL or to Father Newton at the Catholic University.

In some recent articles in this JOURNAL attention has been called to the service that geography and archeology can render the teacher of Bible history. We call geography the handmaid of history; we can say that archeology marks the footsteps of history. It is especially in this department that they manifest their value. And this calls to mind chronology which is the tie that links the Bible story to both archeology and profane history. For many reasons chronology as it applies to the Bible merits consideration.

The major premise in this consideration must always be the nature of the history we read in the Bible. All those books which we designate as the "Historical Books of the Bible" have as their main object a religious thesis, recording, as they do, God's relations with mankind, especially the preparation for and the accomplishment of the Redemption. This religious thesis is supported and established by narrative which is conceived according to the style of ancient literature and written after the manner of the semitic genius. Biblical History, therefore, has at least these two qualities which must be observed in its interpretation: it is religious and it is ancient in its methods.

These qualities will make a difference if we should be inclined to study the Bible story after the norms of modern scientific history. But even allowing this difference, there

is another quality enjoyed by the biblical method which not even the modern science can boast: a divine protection and security which insures it inerrancy. In ancient times most documents were written at the request and in the interest of the ruler of the nation. In fact, they were often written just to satisfy with flattery the vanity of the ruler. This led to error, some of it quite deliberate as we know from several Babylonian inscriptions. It also led, perhaps, to that semitic hyperbole which is found even in the Bible. But the fact is that the historian delving into these documents must pick his way carefully, distinguishing the sound and truthful material from the untrustworthy. Even in our own times, when history is supposed to be so very objective, we know that prejudices often interfere with the transmission of the full truth. With neither of these tendencies was the sacred author disturbed. He wrote with a special illumination and guidance that is perfectly intolerant of error. This we can maintain with complete confidence, however incomplete the sacred narrative may be, or however peculiar the historical method of the individual writer may be found.

None of the qualities of biblical history impresses us as more divergent from modern method than its attitude towards chronology. The element of time in the narrative is frequently disregarded, and not a few difficulties have been created in this way. Even a cursory reading of either Old or New Testament will confirm the extent to which the sacred authors neglect dates, abandon the chronological order of events, and omit to tell us of the duration of periods. There are very few passages which have the ring of St. Luke's "In the fifteenth year of the reign of Tiberias Caesar . . .", but St. Luke was not a Jew. Daniel once dated an event with his "seventy weeks" which are even now of uncertain interpretation. In general, we can say that it is not a general policy of the authors to indicate the exact and comparative time of the events they tell. The New Testament also affords sufficient illustration of the change of order in the story. As for periods, from the Synoptic Gospels it is impossible to determine exactly how long the ministry of our Lord lasted, and from both Josue and Judges

we can only estimate the duration of the period from Moses to Samuel.

There is no need to insist upon this attitude of the sacred historians further. Nor is it difficult to discover a reason for it. In general, it should be evident that the great religious fact and its illustration rise above questions of time, as before God all time is but as a single day. The spiritual nature of God, so clear even in the Old Testament where the temporal wellbeing of Israel is so prominent, elevates Him above the material and changing things which give us Time. Even modern profane history, when it escapes from the class-room variety, is not enslaved by chronology. Chesterton is quoted as saying, relative to Belloc's *History of England*, that it is the best book of its kind although it gives few dates and most of these are wrong. If the forces that move events and result in changing the course of human history deserve the attention of the human historian, rather than the material circumstances of the change, how much more free of these circumstances should the sacred historian be.

Practically, then, two counsels should be observed by the teacher of the Bible in the matter of biblical chronology. The first is that it should not be exaggerated. Much time, in fact, is wasted over the determination of the time of events, and often the conclusion can only be held probable. We know that our Lord was born before the death of Herod the Great, hence prior to 4 B.C.; but we need not worry a class with further determination of whether the year is exactly 5 or 6 or even 9 B.C. Such close examination of chronology necessarily distracts the class by introducing an element upon which the sacred authors themselves did not insist. One class taught by the writer got very little out of the Gospel of the Infancy because of the scandal resulting from the uncertainty of the year of our Lord's birth. We should not delay either over the question of whether the public ministry of our Lord lasted two or three years. The fact that many good authors can be found to hold either opinion is evidence that the matter is hard to determine, and that the problem will not be resolved by the Bible history

class. The advice to follow in this matter of uncertain chronology is to allow the uncertainty of it, indicate its lack of importance, adopt a practicable solution, and then give the story itself its natural emphasis.

On the other hand, there is a valuable use of chronology. It is, as observed above, the means of locating the Bible story in its setting of profane history. From this setting much can be gained that will illustrate and clarify the sacred narrative, and for the sake of this advantage the time of the story has some merit. Knowing the time of the Exodus, we can learn more of its difficulties and attendant circumstances by looking into the conditions that then prevailed. Thus each stage of the history of Israel can take on more life, and the story of our Lord can become more graphic, when it is read in the wider context of profane history. But since this is but auxiliary to our appreciation of the divine story, and since chronology is but the means of making this assistance available, we do unwisely when we give to time in the Bible narrative a function it cannot claim.

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#### POPE PIUS X IN *QUAM SINGULARI*

"Neither for first confession nor for first Communion is full and perfect knowledge of Christian Doctrine required. But the child ought *afterwards* gradually to learn the entire catechism according to his capacity."

By F. H. Drinkwater, "Catechisms for Young Children," *The Sower* (January-March, 1938), p. 21.

# Religion In the Elementary School

## A STUDY OF THE RETENTION OF CONTENT MATTER IN RELIGION

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EDITOR'S NOTE: The material in this article is taken from a study in retention submitted by the author as a thesis in partial fulfilment of the requirements for the degree of Master of Arts at Loyola University, Chicago. No content from the author's chapter on "The Place of Memory in Learning" is included herein nor are the author's digests of other studies in retention with the exception of the four studies dealing with Religion content.

### THE PROBLEM

The purpose of the present study is to determine the effect of summer vacation upon retention of factual and assimilative material studied in religion by children in grades three to seven inclusive.

The scope of the investigation is limited to approximately one month's work scheduled for the month of April. The experiment was conducted in nine parochial schools in Chicago. The schools participating in the experiment used the adopted text of the Archdiocese of Chicago: "A Course in Religion for Elementary Schools," and each child had a work-book, which also served as the pupil's text. The tests in the experiment were based on the exercises and tests given in the work-books used by the pupils.

The tests were administered as soon as the study of the units had been completed, and in September the same tests were given to the same pupils. The writer personally administered all the tests. So that no instructions would be given on these units at the beginning of September, the teachers were asked specifically not to review these units, nor to tell the pupils that they would be retested on these units.

The results of the tests have been based on the number of questions answered correctly. The tests in September indicate the measure of retention over a period in which the children have not been under classroom influence.

An effort was made to validate the tests in so far as it was possible to do so. Copies of the tests were sent to experts for their opinion and judgment; and the teachers of the Angel Guardian School, Chicago, cooperated to the extent that the tests were administered to the pupils of that school as a preliminary experiment. The teachers of the Angel Guardian School taught the units at an earlier time than scheduled so that the tests could be given, the results studied, and the necessary revisions made before using the tests in the nine parochial schools participating in the experiment.

There is no question that the purpose of teaching religion is to bring Christian Doctrine into the lives of the children, into their hearts and hands, to make them practice virtue and live religion. But love and service of God presupposes knowledge, as the first answer in the Catechism explains: "God made me to know Him, to love Him, and to serve Him in this world and to be happy with Him forever in the next." And the factors that determine the retention or permanence of knowledge acquired are of primary importance in education.

#### STUDIES IN RETENTION

*The Sower* of 1933<sup>1</sup> reports an experiment conducted in England with sixteen subjects varying in age from fourteen

<sup>1</sup> *The Sower*, "Experiments and Experiences." Alton, Stoke-on-Trent, England: The Sower Office, No. 108, July-September, 1933.



to forty years. The purpose of the experiment was to test how much of the catechism learned in school was remembered in later life. Eleven questions on the fundamental truths of religion were asked. The requirements were: first, an answer in Catechism terms; if that could not be given then in any wording at choice; if that, too, failed then the testee was asked whether he had any idea whatever of what the question meant. Although most of the persons claimed to have known the catechism very well at one time, they doubted whether some of the questions asked were really in the catechism. The youngest candidate, only fourteen years old, had a record of being an excellent student, but in his answers he gave only three correct, three were partially correct, and five answers were entirely wrong.

The results of the experiment may be summarized as follows:

Total number of questions asked.....	176
Total number of correct catechism answers.....	23
Total number of incomplete but fairly satisfactory attempts.....	50
Total number of unsatisfactory attempts.....	31
Total number with no idea of answer.....	51
Total number quite wrong in substance.....	21

In 1935 *The Sower*<sup>3</sup> again reported data on an experiment made by the same person who had carried on the experiment reported in the *Sower* of 1933<sup>4</sup>. His purpose in this experiment was to test the validity of the claim put forward by many that "for the future the memory will provide," that is, to test the results that follow from studying the catechism, getting it "word perfect" and letting this knowledge provide for the future of the pupils. The school in which the experiment was carried on has the name of being a good school and the Diocesan Inspector gave a most satisfactory report for the preceding year. For four months after the report, from September to December, the time in the "top class" was spent in studying the gospels and fol-

<sup>3</sup> *ibid*, page 160.

<sup>4</sup> *The Sower*, "Experiments and Experiences." Alton, Stoke-on-Trent, England: The Sower Office, No. 117, October-December, 1935.

<sup>5</sup> *The Sower*, "Experiments and Experiences." Alton, Stoke-on-Trent, England: The Sower Office, No. 108, July-September, 1933.

lowing up the feasts and devotions of that particular time of the year. Then twenty-three children who had been examined by the Inspector were tested each orally and separately on twelve questions which had been chosen either because of their doctrinal importance or because they were the actual ones asked by the Inspector at the last examination.

The total number of questions asked was 288; out of these 66 were answered correctly and 23 partially correct. The author states that after viewing the results he ceases to wonder why so little is remembered by those who have left school for several years. The author intimates that the religion period should not be a time for storing the memory of the child but a happy time in which the child steadily imbibes impressions that will impel to practice. But he adds that the pupils lost four months of Catechism work and at their next examination they received just one word "fair".

In both experiments the number of testees included is too small to draw any general conclusions.

In a survey reported in the *Orate Fratres* under "Timely Tracts", Reverend Virgil Michel<sup>8</sup> reports another disappointment in testing the religious knowledge of public high school students who had attended a Catholic parochial school. The following five questions comprised the test:

1. What is meant by the Blessed Trinity?
2. What is meant by the fall of man?
3. How many persons are there in Christ?
4. What is the Church?
5. Mention the ten commandments.

The results proved disconcerting. The freshmen students averaged a total of 45% in their answers, the sophomores made 30%; the juniors 29%, and the seniors 36.5%. Father Michel stated that the conditions at home, in school, and in general were favorable for successful religious teaching. The priests who conducted the experiment are con-

<sup>8</sup> Virgil Michels, "Timely Tracts." *Orate Fratres*, 11:174-5, February, 21, 1937.

vinced that the fault lies in the whole attitude and in the approach to the problem of teaching religion, not merely in the method of teaching.

A study of the scores of "The Religion Placement Test for College Freshmen"<sup>9</sup> reveals some interesting data. The test has as its sole purpose to serve as a criterion for placing college freshmen in religion. The test consists of the various types of objective tests; the highest possible score in the revised edition is 152; and the time required for giving the test is fifty minutes. The scores reveal a wide difference of knowledge among Catholic students entering college, a wide difference between the graduates of Catholic high schools and public high schools. The test was administered to 7000 students in 73 Catholic colleges. Of these, thirty-six colleges submitted a report on 2948 students. The scores of these thirty-six colleges were analyzed. The median score of the students with twelve years of Catholic school training was 95; the median for those with eight years of Catholic school training was 76; and the median for students with twelve years of public school training was 53. These scores indicate that the high school student grasps and retains doctrinal matter better than the elementary school pupil.

Of the thirty-six colleges fourteen were men's institutions, nineteen were women's, and three were coeducational. The median of the scores of the women excelled those of the men. With one exception, the median of ten women's institutions equalled or excelled the highest median in the men's group.

The data show evidence that the Catholic high school is accomplishing something in religion, and Sister M. Loyole intimates there may be contributing causes besides the method and thoroughness of instruction. She aptly suggests that the rate of forgetting doctrinal matter in religion be compared with the rate of forgetting other subject matter. It is only through experimental study that this can be accomplished and the field of religion provides fertile soil.

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<sup>9</sup> Sister Mary Loyole, S.N.D., "An Analysis of the Religion Placement Test for College Freshmen," *Journal of Religious Instruction*, 7:895-905, June, 1937.

## THE EXPERIMENT

A more satisfactory way, perhaps, of studying the retention of religious doctrine would be to determine the retention of pupils after they have left the influence of the classroom for a period of several years to ascertain what they are actually practicing in everyday life. But since both time and circumstances do not permit such an extensive study, it was decided to study the problem of retaining factual knowledge with a larger number of pupils over one summer vacation. The experiment was conducted during the school year 1936-37.

Two thousand and seven pupils from nine parochial schools in Chicago participated in the study. The schools were selected at random from different parts of the city. The nine schools are under the care of eight different religious communities. The writer was not personally acquainted with the sisters in charge of the schools, except those of one school conducted by the community of which the writer is a member. With very few exceptions the children are American born and speak English in the homes.

The investigation comprises the work of grades three to seven inclusive. Only the work of those pupils who were present at the administration of both tests could be considered. The absence of pupils at either time necessitated the elimination of a considerable number. Grade eight was not included in the study since the graduates would not be available in September. Grades one and two were omitted for two reasons: (1) A different type of technique would be called for; and (2) primary pupils do not take the diocesan tests.

The experiment is restricted to the study of religious doctrine. It is further limited by testing approximately four weeks' work usually studied in April. The first test was administered in May and the same test was given to the same pupils a few days after school opened in September. All the schools included in the study use the diocesan adopted textbooks "A Course in Religion for Elementary Schools," by Rev. Alexander P. Schorsch, C.M., and Sister M.

Dolores Schorsch, O.S.B. The method of teaching is the unit plan based on the Morrisonian technique with its five step procedure: exploration, presentation, assimilation, organization, and recitation. The entire course is built around the person of Christ. Each grade has its own general objective with specific objectives for each unit. For each grade there are two books, the *Teacher's Guidebook* and the *Work-book*.<sup>7</sup> The Teacher's Guidebook explains the technique. Suggested questions for exploration are given, also a complete presentation for each unit, assimilation questions, character guidance, word lists, facts concerning the liturgical year, correlated pictures, poems, and hymns. The work-book is placed in the hands of the pupil and serves the twofold purpose of work-book and text. It is illustrated and contains exercises of various types: scriptural quotations, poems, problems, puzzles, directions for project work, and from the fifth grade on, Bible hunts.

Each unit usually has four activities, which means that the entire unit is re-presented from four different angles and in as many different ways. The activities are in the form of the various types of objective tests, questions, and exercises. The tests used in the experiment were based on the exercises in the work-books. Although the wording of the test questions was generally followed, the exact wording was not always found advisable since the questions in the work-book are sometimes connected with the question preceding or are linked with the one following. In selecting the test items those points which were considered more important were given preference, and then only were the less important included. Furthermore, that type or form of test item was chosen which was judged the best form of expressing the thought. It was intended to have the various types of objective test forms, such as completion, multiple choice, true-false, matching or association, well-balanced, but the material of the units accounts for the reason why one or the other type of question predominates in some of the tests.

<sup>7</sup>Alexander Schorsch, C.M. and Sister M. Dolores Schorsch, O.S.B., *A Course in Religion for Elementary Schools*. The Teachers' Guidebook for Grades One to Seven and the Pupils' Work-Book for Grades One to Seven. Chicago: Archdiocese of Chicago School Board, 1935.

An effort was made to validate the tests, but a true validation under the circumstances was impossible. The test questions were sent to teachers, supervisors, priests, and other experts in the teaching of religion for their opinion and suggestions. The cooperation of those consulted induced the writer to make several changes especially in the wording of some of the test items. Two of the persons consulted suggested the elimination of true-false items, but this suggestion was not followed because (1) the work-books contain this type of test; and (2) the semester diocesan tests have been including true-false tests. The authors of the unit plan as taught in the Chicago diocesan schools defend this form of testing:

This activity (true-false test), besides serving as a means for bringing about the repetition of vivid conception and understanding of the content of the unit, serves also to develop in the child the habit of discrimination. In the motor field it may be true that false movements slow down the acquisition of habits, although it is also true that the effort to eliminate all false movements results often in the loss of time and the elimination is practicably impossible. But in the field of knowledge it is not true that the thinking of erroneous ideas is injurious to knowledge, rather is the thinking of them profitable and necessary. The human mind conceives ideas clearly by comparing them with their opposites and contradictories. The true becomes clear with its contrast with the false. If we desire to make the idea of one God clear, we contrast it with the idea of many gods; if we desire to make the idea of a free will clear, we compare it with the idea of a deterministic will. To have in mind ideas only in their existing relationship would not make these ideas clear. Because of this fact philosophy contrasts its position with the position of its opponents. Of course, if we were to think only false ideas, but also were to think them to be true this would be injurious to the habit formation of knowledge. In the true-false activity the child is not asked to accept the false statements but to discriminate between the false and the true. Even though it were possible to acquire the truth without contrasting it with the false, the child that acquired knowledge in this way alone would not be prepared for the society in which he must live. The present world is filled with contradictory statements in the spoken and written word. Even the child in the primary grades lives amid true and false statements. To get along in such a world the habit of discriminating between truth and error is necessary. The true-false activity in its various forms tends to develop this habit of discrimination. Because of this ten-

dency the true-false activity also tends to increase curiosity and attention and, because it's being easy, confidence.<sup>8</sup>

Another effort at validating the tests was made by administering the first draft of the tests to the pupils of the Angel Guardian School as a preliminary experiment. The teachers of this school taught the units included in the experiment at a date earlier than scheduled. As soon as the units had been taught, the tests were administered, the results studied, and necessary changes were made before using the tests in the schools included in the experiment.

Table I presents a list of the units on which the tests have been based. As soon as the school participating in the

TABLE I  
LISTING THE UNITS FOR EACH GRADE AND THE  
TOTAL TEST ITEMS FOR EACH GRADE

Grade	Total Test Items	Units	Titles of Units
3	35	17	Extreme Unction
		18	What To Do When the Priest Gives the Sacraments to the Sick
		19	The Sacrament of Baptism
4	40	23	Christ Sends the Holy Ghost
		24	The Nature of Confirmation
		25	Reception of Confirmation
5	50	22	Humility
		23	Temperance
		24	Meekness
6	50	23	Good Works
		24	Through the Church We Gain Merits
		25	The Church Aids Us by Indulgences
7	55	20	The Church is a Valid Witness to Christ and to Himself
		21	The New Testament is a Witness to Christ and His Church

experiment had completed a study of the units, the writer called personally to administer the tests. To eliminate reading difficulties, the instructions and the test items were read aloud to all the children in the third grade. In grades four, five, six, and seven a uniform method of procedure was followed. The children were informed that the results of

<sup>8</sup> Alexander Schorsch, C.M. and Sister M. Dolores Schorsch, O.S.B., "The Laws of Learning and 'The De Paul Course in Religion'." *Journal of Religious Instruction*, 6 (February, 1936), 489-90.



the tests would not be checked on their report cards, but that they were important for other reasons. The children responded whole-heartedly when asked to answer as many questions correctly as they could. The ready response of the pupils was, no doubt, due to a great extent to the willing cooperation of the teachers.

The first tests were administered at the beginning of May. Since, however, the pupils take the diocesan semester examinations during the first week in June, the units were undoubtedly reviewed as a preparation for the examination. But during the summer vacation and to the time of the retest very shortly after the opening of school in September the units were not reviewed or studied. No copy of the tests was left in the hands of the teachers, who were informed of the purpose of the study and were consequently asked not to review the units in September nor to tell the children that a retest would be given. All the tests were administered by the writer, and the retest, a few days after the opening of school, came as a surprise to the children.

On account of an infantile paralysis epidemic in Chicago the opening of schools was delayed till September 27, which extended the usual summer vacation approximately three weeks.

The results of the tests have been based on the number of questions answered correctly. All tests were scored twice by competent persons. The May tests were scored and tabulated during the summer months. The scores of each individual child were tabulated under the respective school and grade. The tabulation sheet of each grade presented a picture showing the loss or gain of the individual pupil. Red pencil was used to check the errors of the first test and blue to indicate those of the second test. Since, however, the purpose of the study is merely retention and the schools were taken as a sampling, the report will not be made of the separate schools, but all the third grades of the nine schools will be grouped under the third grade. The other grades will be treated in the same way.

The first step in measuring the retention was to draw

up a distribution table to find the mean and the standard deviation for each test in May and for each retest in September. For uniformity a class interval of two was used in the tests for all the grades. Table II to VI inclusive, present a complete frequency distribution for each of the grades tested, and a comparison between the first test and the retest in September.

The next step was to find the difference between the mean of the first test and retest of each grade. Since the study is concerned with changes in scores, it was necessary to find the reliability of such differences as exist.<sup>9</sup>

TABLE II

A FREQUENCY DISTRIBUTION FOR GRADE THREE, SHOWING  
A COMPARISON BETWEEN THE TEST ADMINISTERED  
IN MAY AND THE RETEST IN SEPTEMBER

Class Interval	Frequency for Test in May	Frequency for Retest in September
34-35	110	68
32-33	124	117
30-31	75	77
28-29	44	69
26-27	34	31
24-25	14	24
22-23	7	16
20-21	4	11
18-19	3	2
16-17	1	1
14-15	0	1
12-13	1	0

Total Number of Pupils.....	417
Mean for the Test in May.....	31.02
Standard Deviation for the Test in May.....	3.52
Mean for the Retest in September.....	30.04
Standard Deviation for the Retest in September.....	3.78

<sup>9</sup> In the original report of Sister Loyola's investigation she gives considerable space to a presentation of the steps followed in determining correlated measures. Readers interested in these steps may procure a typed copy of the same from the JOURNAL OF RELIGIOUS INSTRUCTION.

TABLE III

A FREQUENCY DISTRIBUTION FOR GRADE FOUR, SHOWING A  
COMPARISON BETWEEN THE TEST ADMINISTERED  
IN MAY AND THE RETEST IN SEPTEMBER

Class Interval	Frequency for Test in May	Frequency for Retest in September
40-42	60	21
38-39	146	90
36-37	91	128
34-35	40	69
32-33	33	45
30-31	18	18
28-29	5	11
26-27	4	8
24-25	2	3
22-23	1	3
20-21	0	3
18-19	1	2
Total Number of Pupils.....		401
Mean for the Test in May.....		36.68
Standard Deviation for the Test in May.....		3.30
Mean for Retest in September.....		35.28
Standard Deviation for Retest in September.....		3.76

TABLE IV

A FREQUENCY DISTRIBUTION FOR GRADE FIVE, SHOWING A  
COMPARISON BETWEEN THE TEST ADMINISTERED IN  
MAY AND THE RETEST IN SEPTEMBER

Class Interval	Frequency for Test in May	Frequency for Retest in September
50-52	29	14
48-49	65	42
46-47	67	56
44-45	65	63
42-43	51	62
40-41	24	38
38-39	25	33
36-37	8	20
34-35	14	17
32-33	4	5
30-31	2	3
28-29	3	1
26-27	2	3
24-25	0	2
Total Number of Pupils.....		359
Mean for the Test in May.....		44.10
Standard Deviation for the Test in May.....		5.22
Mean for Retest in September.....		42.68
Standard Deviation for Retest in September.....		4.82

TABLE V

A FREQUENCY DISTRIBUTION FOR GRADE SIX, SHOWING A  
COMPARISON BETWEEN THE TEST ADMINISTERED  
IN MAY AND THE RETEST IN SEPTEMBER

Class Interval	Frequency for Test in May	Frequency for Retest in September
50-52	67	32
48-49	150	90
46-47	94	103
44-45	48	72
42-43	25	43
40-41	24	26
38-39	10	23
36-37	5	18
34-35	5	9
32-33	4	9
30-31	1	3
28-29	0	3
26-27	1	0
24-25	0	3
Total Number of Pupils.....		434
Mean for the May Test.....		46.38
Standard Deviation for the May Test.....		3.84
Mean for the Retest in September.....		44.36
Standard Deviation for the Retest in September.....		4.88

TABLE VI

A FREQUENCY DISTRIBUTION FOR GRADE SEVEN, SHOWING A  
COMPARISON BETWEEN THE TEST ADMINISTERED  
IN MAY AND THE RETEST IN SEPTEMBER

Class Interval	Frequency for Test in May	Frequency for Retest in September
54-55	57	29
52-53	82	70
50-51	75	65
48-49	55	70
46-47	51	51
44-45	26	36
42-43	16	25
40-41	16	28
38-39	6	11
36-37	6	4
34-35	4	4
32-33	1	1
30-31	1	1
28-29	0	0
26-27	0	1
Total Number of Pupils.....		396
Mean for the Test in May.....		48.92
Standard Deviation for the Test in May.....		4.68
Mean for the Test in September.....		47.72
Standard Deviation for the Retest in September.....		4.82

Table VII presents complete data for the tests administered in May; Table VIII for the retests in September. Table IX shows a comparison of the results of both tests with additional data.

TABLE VII

RESULTS OF MAY TEST, SHOWING COMPLETE DATA  
FOR EACH GRADE

Grade	No. of Pupils	Total Test Items	Range	Mean	S. D.	Mean
3	417	35	12-35	31.02	3.52	.17
4	401	40	18-40	36.68	3.30	.16
5	359	50	26-50	44.10	5.22	.27
6	434	50	26-50	46.38	3.84	.18
7	396	55	30-55	48.92	4.68	.24

TABLE VIII

RESULTS OF SEPTEMBER TEST, SHOWING COMPLETE  
DATA FOR EACH GRADE

Grade	No. of Pupils	Total Test Items	Range	Mean	S. D.	Mean
3	417	35	14-35	30.04	3.78	.19
4	401	40	18-40	35.28	3.76	.14
5	359	50	24-50	42.68	4.82	.25
6	434	50	24-50	44.36	4.88	.23
7	396	55	26-55	47.72	4.82	.24

The column titled "Mean Diff." in Table IX indicates the difference between the mean scores of the first test and the retest. All grades show a slight loss which is indicated by the minus sign preceding the score. The column headed "S. D. diff." shows the sigma or standard error of the difference between the two mean scores. The last column "D/S. D. diff." denotes the ratios between the difference and the standard error of the difference of the means, or the reliability and significance of the standard error of the means.

The tests are a measure of factual knowledge, and not of appreciation or actual practice. There is no doubt that "living" one's religion is the most essential element and the final goal of teaching religious doctrine. This study does not wish to minimize its importance, but no effort was made to measure appreciation or character development since such

measurements are somewhat intangible and require a different method of procedure and technique.

Table IX reads that 417 pupils in Grade Three took the May test and the retest in September. The test consisted of 35 total test items. For the May test the mean score was 31.02 and for September 30.04, with a difference of  $-.98$ . The minus sign indicates that the difference was a loss. Table VII reads that the standard error of the mean of the May test was  $.17$ , which may be interpreted that the chances are 68 in 100 that the true mean lies between 30.85 and 31.19, and the chances are practically certain that the true mean lies between 30.51 and 31.53.

TABLE IX

SHOWING A COMPARISON OF CHANGES IN MEAN SCORES, STANDARD DEVIATIONS, AND THE RELIABILITY OF THE MEAN SCORES

Grade	No. of Pupils	Total Test Items	Mean May Test	Mean Sept. Test	S. D. May Test	S. D. Sept. Test	Mean Diff.	S. D. diff	D
									S. D. diff
3	417	35	31.02	30.04	3.52	3.78	$-.98$	.13	$-7.64$
4	401	40	36.68	35.28	3.30	3.76	$-1.40$	.17	$-8.23$
5	359	50	44.10	42.68	5.22	4.82	$-1.42$	.21	$-6.76$
6	434	50	46.38	44.36	3.84	4.88	$-2.02$	.15	$-13.47$
7	396	55	48.92	47.72	4.68	4.82	$-1.20$	.18	$-6.66$

According to Table VIII the standard error for the September test is  $.19$  with the chances 68 in 100 that the true mean lies between 29.85 and 30.23. The chances are 99 in 100 that the true mean lies between 29.47 and 30.61. Table IX shows the difference of the means as  $-.98$ ; the standard error of the difference as  $.13$ , and the reliability ratio as 7.54; or in other words, the reliability is 7.54 as great as the standard error. The reliability of the difference is therefore, according to statistics, both significant and real.

In the fourth grade the total test items number was 40. The test was administered to 401 pupils. The mean of the May test is 36.68 and the standard error of the mean is  $.16$  (Table VII), with the chances 68 in 100 that the true mean lies between the limits of 36.52 and 36.84; and a practical certainty that the true mean lies between 36.20 and 37.16.

For September the mean is 35.28 and the standard error is two points less than in the first test, namely, .14 (Table VIII), with the chances 68 in 100 that the true mean lies between 35.14 and 35.42, and practical certainty that it lies between the limits of 34.86 and 35.70. The difference of the means, as given on Table IX is -1.40, and the standard error of the difference is .17. The ratio of reliability of the difference is -8.23. Again its magnitude decides that the reliability of the loss sustained is significant.

The fifth grade test consisting of fifty items was taken by 359 pupils. The mean for the first test is 44.10, as given on Table VII, and a standard error of .27. The standard error may be interpreted that the chances are 68 in 100 that the true mean lies between 43.83 and 44.37; and the chances are practically certain that it lies between the limits of 43.29 and 44.91. For the retest the mean is 42.68 and the standard error .25 (Table VIII), slightly less than in the first test. The reliability of the obtained mean is that the chances are 68 in 100 of the true mean lying between 42.43 and 42.93 and practical certainty of its being between 41.93 and 43.43. The difference of the means as shown in Table IX, is -1.42, almost identical with that of the fourth grade. The standard error of the difference is .21 and the ratio between the difference and the standard error of the difference is -6.76, again significant and reliable.

The sixth grade test also included fifty items and the group tested numbered 434. The mean for May is 46.38 and the standard error .18 (Table VII). The chances are 68 in 100 that the true mean does not diverge from the obtained mean more than  $\pm .18$ , that is, it lies between the limits of 46.20 and 46.56; and the chances are 99 in 100 that it lies between 45.84 and 46.92. For September the mean was 44.36 and the standard error .23; the chances are 68 in 100 that the true mean lies between 44.13 and 44.59 and practical certainty that it is within the limits of 43.67 and 45.05. The difference between the means is -2.02 (Table IX), the greatest loss sustained in any of the grades. The standard error of the difference is .15 and the reliability ratio -13.47, both significant and real.



In the seventh grade 396 pupils took the test, which contained fifty-five items. In May the standard error of the mean is .24 (Table VII) and the mean 48.92. The reliability of this obtained mean is that the chances are 68 in 100 of the true mean lying between 48.68 and 49.16, and 99 in 100 of its being between the limits of 48.20 and 49.64. For September the standard error of the means is also .24 (Table VIII) and the mean 47.72. The limits within which the true mean lies 68 times in 100 are 47.48 and 47.96, and the limits of practical certainty of the true mean are 42.00 and 48.44. The difference of the means is -1.20 (Table IX) and the standard error .18. The ratio of reliability is -6.66, denoting significance.

The total test items of the pupils vary, some show a gain, others a loss, and still others scored the same on both tests, even to making the same errors. It is not surprising that some of the pupils had a higher score on the second test. It has already been explained that the units were undoubtedly reviewed before the closing of school for the diocesan semester examinations and wrong impressions were probably corrected in some cases. The greatest number of errors was made on the completion tests; some of these test items called for the completion of definitions and quotations; for example, in the sixth grade a large number of pupils failed in both tests on the definition for mortification.

All grades sustained a loss, the greatest seemed to occur in the sixth grade and the least in the third. In the latter grade the instructions and test items were read to the children, thereby eliminating reading difficulties. The losses sustained are not great, but in each case they are real and significant.

#### SUMMARY AND CONCLUSIONS

In answer to the question, "What is the effect of summer vacation on the retention of religious doctrine?" the results of the present study indicate a loss in all grades. In terms of scores the amount lost is not great in any grade, but in each grade it is reliable and significant.

This study did not set out to indicate a comparison of loss or errors on the various types of test forms, but a glance at the tabulation sheets shows a considerable loss in completion tests, especially in those requiring the completion of a quotation or a definition. Previous studies on religious doctrine, as referred to in Chapter III, reveal little retention or much forgetting. The testing in those studies was made by requiring either the definition verbatim or the definition in the subject's own words. It is readily recognized that such a type of memory work differs from the objective test items in which recall and chiefly recognition are demanded.

The fact that a number of pupils made the same error in the second test indicates that the wrong impression made when the material was first presented had not been corrected, even in the review for the diocesan examination. A tabulation of the errors of each pupil on a sheet would give the teacher a picture of the standing of the individual pupil. Such information serves as a guide in diagnostic and remedial teaching. In religion even more than in other school subjects the correct impression is of the utmost importance because religious instructions deals with dogmatic truths.

The material studied in the grades varied. Some of the doctrinal matter entered more closely into the lives of the children. This fact may account for the reason that some of the grades showed less loss than others. It is an accepted fact that the things one does and says every day are better retained than those that do not enter into one's everyday life.

Will pupils regain the loss sustained during the summer months? Tests on the same material after pupils have been under classroom influence for about two or three months would reveal whether the loss has been regained. In religious doctrine there is a constant review of material and a study of the new in relation to what has already been learned. Such reviews as are given on the sacraments and the virtues should repair any loss sustained.

The study of retention in the subject of religion offers a fertile field. A study of retention over a longer period of

time of pupils leaving the eighth grade, the test comprising only items that every boy and girl should know; or, a study of retention over the summer vacation, including all the important facts learned during the year, would provide interesting data on the rate of retaining and forgetting religious doctrine.

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### THE MAKING OF TEACHERS FOR CATHOLIC SCHOOLS

"The Truth shall make you free." The function of the teacher in the Catholic school is to enkindle the fire which Christ brought on earth, to unleash the energies of the children and guide them and direct them in the spirit of the Gospels. We want humility, of course, but not craven, pseudo-humility. Our children must learn obedience, not cowardly subservience, but the conformity that is born of delight in the Law of God according to the inward man. Meekness should characterize them, the meekness, however, not of Uriah Heep, but Our Lord and Savior, Jesus Christ.

We want them to grow up unto the Head, even unto Christ, but this we cannot accomplish by lording it over them, by regimenting them, by doing violence to their every natural instinct. They grow up unto Christ by "doing the Truth in charity." The Catholic school should be a place where the young, under the kindly, understanding guidance of the teacher, learn the Truth in an active way, have opportunities of living it, and thus experiencing its delights. They need actually to "taste and see" that the Lord is Good. Thus they will be strengthened with might according to the inward man, and, when the days of their schooling are over, they will go forth, prepared and eager for the great apostolate of Catholic Action.

From a Commencement Address of Rev. George Johnson, at Sisters College of Cleveland, June 14. *The Catholic Educational Review*, Vol. XXXVI, No. 8 (October, 1938), 466.

## High School Religion

### "ATHEISTIC COMMUNISM"\*

#### STUDY MATERIAL ON THE ENCYCLICAL

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EDITOR'S NOTE: Readers of the JOURNAL OF RELIGIOUS INSTRUCTION will be interested in the manner the following test material was used with a group of one hundred and forty one high school seniors. The account, by Father Voelker, was not written for publication.

With a copy of the encyclical in the hands of every student, each was given copies of the material, six sheets in all. After they had worked out the exercises they returned them for correction. An analysis of errors, incomplete answers, and omissions formed points for further explanation and discussion at subsequent classes. The amount of time to complete each set of exercises varied from fifteen to forty-five minutes. The page references appended to the items found favor with most of the students. An unintentional omission of two references on the first and second sheets led to the question as to whether or not more references should be omitted. To this there was almost unanimous disapproval. Most of the items contain the very same words, used by the Holy Father.

After the exercises had been corrected, returned, and re-teaching done, an oral test was scheduled. Three students, selected because of their exceptional work on the assignments, conducted it along lines of Professor Quiz on the radio. They had the roles of quizzer, picker, and checker respectively. From a box containing tickets numbered 1 to 89, there being 89 items in the material, the picker

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\* The text of the encyclical used in the preparation of these exercises is printed and published by the Paulist Press, New York; "a" refers to the upper, "b" to the lower half of the page.

drew one, gave it to the quizzer, who in turn read the correspondingly numbered item to the student sitting at the first desk in row one. After he had responded, the student directly behind him was quizzed, and so on down each row. Quizzer, picker, and checker were not forgotten, for they, too, responded to picked items. When a quizee could not answer, the quizzer accepted responses volunteered by other members of the group.

Proper credit was awarded for such contributions. One point was given for each correct element of information in an item. To determine whether a response was correct or complete, the checker used the key. When in doubt he called upon the instructor for the final word; the position of the latter was similar to that of an umpire and scorer at a ball game. In a class period of forty-two minutes it was possible to make almost two rounds. The sections numbered 31, 32, 36, and 42 students. Each round saw new faces in the positions of quizzer, checker, and picker.

Ten days after the oral test a written test was given, the items in it represent those that were most often answered incorrectly, incompletely, or not at all.

With the references omitted, the exercises might be used strictly as a pretest or subtest to check, for example, depth of comprehension, organization of ideas, identification of Catholic principles. My experience has revealed that with the references present, the material served as a valuable aid to study. Obviously, the material used as a pretest can help to motivate study. When employed as a pretest or a study aid the exercises should prove helpful to the teacher in corrective work and in directing emphasis to points of recognized importance. There may be other uses, but the aforementioned at present seem of passing importance. While our experiment has been so recent and involved such a comparatively small group, yet it seems not too much to say that the material helped us at least to introduce the Holy Father's warning against, and remedies for, the twentieth century plague of Christian civilization and the social order.

### TEST I

**DIRECTIONS:** Answer the following questions in one, or at the most three words. Verify your answer by consulting page reference after each item.

#### I

1. Who is the author of the Encyclical "Atheistic Communism"? (1a) \_\_\_\_\_
2. In what year and on what day was it given to the Catholic world? (32b) \_\_\_\_\_

3. Who came to begin a new universal civilization?  
(1a) \_\_\_\_\_
4. Who previously advocated the principles of dialectical and historical materialism, the substantial basis of communist doctrine? (4b) \_\_\_\_\_
5. Whose powerful intercession should Catholics implore to obtain efficacious aid for the Church against Communism? (25a) \_\_\_\_\_
6. Besides all Christians, what other portion of mankind does the Holy Father invite to join in the defense against Communism? (29b) \_\_\_\_\_
7. Under the protection of what saint does the Holy Father place the vast campaign of the Church against Communism? (32a) \_\_\_\_\_
8. Who is the author of the words: "All things are yours, and you are Christ's and Christ is God's"? (12b) \_\_\_\_\_
9. To what apostle are attributed the words: "But ye doers of the word and not hearers only, deceiving your own selves?" (17a) \_\_\_\_\_
10. Who is the author of the statement: "All artisans are engaged in sordid trades, for there can be nothing ennobling about a workshop?" (16a) \_\_\_\_\_

## II

DIRECTIONS: Insert "A" or "O" in the parentheses accordingly as you consider the statement Catholic or Communist; verify your judgments by consulting page references.

11. ( ) Society is a natural means which man can and must use to reach his destiny. (12a)
12. ( ) Representatives of authority have the right to coerce man when he refuses without reason to do his duty. (12b)
13. ( ) There is neither survival of the soul after death nor any hope in a future life. (4b)
14. ( ) All the commandments including those of strict

justice may be reduced to the single precept of true charity. (21a)

15. ( ) Woman is not bound by any link to the family and the home. (5b)
16. ( ) Trifling charitable donations do not exempt one from the great duties imposed by justice. (21a)
17. ( ) There is no difference between matter and spirit, between body and soul. (4b)
18. ( ) The right of education is the exclusive prerogative of the community. (5b)
19. ( ) Man is not made for society but society for man. (12a)
20. ( ) By a law of inexorable necessity and through a perpetual conflict of forces matter moves towards the final synthesis of classless society. (4b)
21. ( ) Both justice and charity often dictate obligations touching on the same subject matter, but under different aspects. (21a)
22. ( ) The State has the dignity and authority of a vigilant and provident defender of both divine and human rights. (13b)
23. ( ) "Charity" which deprives the workingman of the salary to which he has a strict title in justice is not charity at all. (21a)
24. ( ) The State is merely the political instrument by which the proletariat is oppressed by capitalists. (6b)
25. ( ) Society cannot systematically void man's rights by making their use impossible. (12b)
26. ( ) All forms of private property must be eradicated, for they are at the origin of all economic enslavement. (5b)
27. ( ) All material things ultimately should be ordained to man as a person. (12b)
28. ( ) Human personality is a mere cogwheel. (5a)
29. ( ) Laborers must be mindful of their duty to love



and deal fairly with employers, persuading themselves that there is not better means of safeguarding their own interests. (22b)

30. ( ) Marriage and the family are purely artificial and civil institutions, the outcome of a specific economic system. (5b)
31. ( ) Charity will never be true charity unless it takes justice into constant account. (20b)
32. ( ) All occupational groups should be fused into a harmonious unity inspired by the principle of the common good. (13b)
33. ( ) Individuals can be drafted and even violently forced to labor for the collectivity with no regard for their personal welfare. (6a)
34. ( ) Parents may educate in the name and by the mandate of the community alone. (5b)
35. ( ) To prevent competition incompatible with fair treatment of workers employees have the duty of supporting and promoting such necessary organizations as normal instruments for the fulfillment of their obligations of justice. (22b)
36. ( ) The wage-earner is not to receive as alms what is his due in justice. (21a)
37. ( ) Social justice imposes obligations upon both employers and working-men. (21b)
38. ( ) Racial antagonisms, political divisions and oppositions should be exploited. (7b)
39. ( ) Human society is nothing but a phenomenon and form of matter, evolving in a blind way. (4b)
40. ( ) It is impossible to care for the social organism and the good of society unless each individual man in the dignity of his human personality is supplied with all that is necessary for the exercise of his social functions. (22a)
41. ( ) In the world there is only one reality, matter, the blind forces of which evolve into plant, animal and man. (4b)

## III

**DIRECTIONS:** Fill the blanks with a word or words accordingly as the statement requires; check insertions for correctness.

42. Catholic Action is in effect a \_\_\_\_\_ apostolate in as much as its object is to spread the Kingdom of Jesus Christ among individuals, in families, and in society. (27b)
43. The supreme reality, \_\_\_\_\_ is the absolute condemnation of the impudent falsehoods of Communism. (11a)
44. No one who would save Christian civilization may collaborate with \_\_\_\_\_ in any undertaking whatsoever. (24b)
45. In our age unusual misery has resulted from the \_\_\_\_\_ distribution of the goods of this world. (4a)
46. Anti-religious Communism regards religion as "the \_\_\_\_\_ of the people." (10a)
47. A powerful factor in the diffusion of Communism is the conspiracy of silence on the part of a large section of the \_\_\_\_\_ of the world. (8b)
48. In the Communistic commonwealth morality and law would derive from the existing \_\_\_\_\_ order, purely earthly in origin and unstable in character. (6a)
49. Pope Leo XIII defined \_\_\_\_\_ as "the fatal plague which insinuates itself into the very marrow of human society only to bring about its ruin." (2b)
50. Atheistic Communism has not been able, and will not be able, to achieve its objectives even in the merely economic sphere because the latter to endure needs some \_\_\_\_\_ of responsibility. (10a)
51. For Catholics the fundamental remedy against Communism lies in a sincere renewal of private and public

life according to the principles of the \_\_\_\_\_  
(17b)

52. Blind acceptance of Communism by thousands of workmen is explainable by the religious and moral destitution left them by \_\_\_\_\_ economics. (7b)
53. The precept of charity teaches us to see in those who suffer \_\_\_\_\_ (20a)
54. The constitution and fundamental prerogatives of the family are fixed and determined by the \_\_\_\_\_ (11b)
55. Modern Communists claim that the conflict which carries the world towards a classless society can be accelerated by fostering \_\_\_\_\_ (5a)
56. The true notion of human society as taught by reason and revelation comes through the \_\_\_\_\_ (11a)
57. It is the very essence of social justice to demand from each individual all that is necessary for the \_\_\_\_\_ (21b, 22a)
58. The modern revolution against the Church, actually broken out or threatening everywhere, is \_\_\_\_\_ (1b)
59. Man and civil society derive their origin from the \_\_\_\_\_. Who has mutually ordained them one to the other. (14a)
60. Man cannot be exempted from his \_\_\_\_\_ obligations towards civil society. (12b)
61. Society cannot defraud man of his \_\_\_\_\_ rights. (12b)
62. The world today can be saved by the infusion of (1) \_\_\_\_\_ and the sentiment of (2) \_\_\_\_\_ into the social-economic order. (13a)
63. Associations of workmen, farmers, students, and others are to introduce into society the (1) \_\_\_\_\_ and spread into fields of culture and labor recognition of the (2) \_\_\_\_\_ (28a)

64. The genuine and chief function of public and civil authority consists precisely in the efficacious furthering of harmony and co-ordination of all social forces based on (1) \_\_\_\_\_ and the sentiment of (2) \_\_\_\_\_ (13b)
65. The two encyclicals in which the doctrine of the Church pertaining to social economics is clearly outlined are (1) \_\_\_\_\_ (2) \_\_\_\_\_ (15a)
66. Atheistic and Bolshevistic Communism aim to upset (1) the \_\_\_\_\_ and to undermine the very foundations of (2) \_\_\_\_\_ (1a)
67. The Holy Father by his encyclical "Atheistic Communism" does not intend to condemn *en masse* (1) the \_\_\_\_\_ of the Soviet Union but only (2) the \_\_\_\_\_ of atheistic Communism with its authors and supporters. (10b)
68. Communism is wrong because it is opposed both to (1) \_\_\_\_\_ and to (2) \_\_\_\_\_ (6b)
69. The proper and special mission of the Apostolic See is to defend (1) \_\_\_\_\_, (2) \_\_\_\_\_ and all those (3) \_\_\_\_\_ which Communism ignores and attacks. (2a)
70. Communism strips man of (1) \_\_\_\_\_; robs human personality of all its (2) \_\_\_\_\_; and removes all the (3) \_\_\_\_\_ that check the eruptions of blind impulse. (5a)

#### IV

DIRECTIONS: Complete the following statements in as few words as possible.

71. Two teachings of Our Lord have special bearing on the present condition of the human race:  
 (1) \_\_\_\_\_  
 (2) \_\_\_\_\_ (18b)
72. Under the guidance of bishops and priests Catholic

workmen have a two-fold mission to fellow workers, strayed from God:

(1) \_\_\_\_\_

(2) \_\_\_\_\_

\_\_\_\_\_ (28b, 29a)

73. The faithful observance of the precept of Christian charity will bring about a two-fold result:

(1) \_\_\_\_\_

(2) \_\_\_\_\_ (20b)

74. Members of Catholic Action should function in two ways:

(1) \_\_\_\_\_

\_\_\_\_\_

(2) \_\_\_\_\_ (28b)

75. To nullify Communist doctrine two things are of utmost importance:

(1) \_\_\_\_\_

\_\_\_\_\_

(2) \_\_\_\_\_

\_\_\_\_\_ (23a)

76. Militant leaders of Catholic Action can help the Church by

(1) \_\_\_\_\_

(2) \_\_\_\_\_

\_\_\_\_\_ (27b)

77. To be sure of eternal life and to be able to help the poor effectively it is imperative to:

(1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_ (20b)

78. Catholic Action can train its members by:

(1) \_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_ (27b)

79. Social justice is violated as long as working men are denied:
- (1) \_\_\_\_\_
  - (2) \_\_\_\_\_
  - (3) \_\_\_\_\_ (22a)
80. Certain remedies must be employed to defend Christ and Christian civilization from Communism:
- (1) \_\_\_\_\_
  - (2) \_\_\_\_\_
  - (3) \_\_\_\_\_
  - (4) \_\_\_\_\_ (16-25)
81. The Holy Father admonished the poor thus:
- (1) \_\_\_\_\_
  - (2) \_\_\_\_\_
  - (3) \_\_\_\_\_
  - (4) \_\_\_\_\_ (19a)
82. The Christian State has the duty of concurring actively with the Church in resisting Communism by aiding her with means at its command, that is to say, by:
- (1) \_\_\_\_\_
  - (2) \_\_\_\_\_
  - (3) \_\_\_\_\_
  - (4) \_\_\_\_\_ (30a, b, 31a)
83. By the encyclical "Atheistic Communism" the Holy Father wished to do four things:
- (1) \_\_\_\_\_
  - (2) \_\_\_\_\_
  - (3) \_\_\_\_\_
  - (4) \_\_\_\_\_ (3b, 4a)

84. List different ways in which Communism in Spain, Russia, and Mexico has sought to destroy the Church:

(1) \_\_\_\_\_  
\_\_\_\_\_  
(2) \_\_\_\_\_  
\_\_\_\_\_  
(3) \_\_\_\_\_  
\_\_\_\_\_  
(4) \_\_\_\_\_  
\_\_\_\_\_ (8b, 9a)

85. Give five reasons showing that the Church through the centuries acted in conformity with her social doctrine; Christianity

(1) \_\_\_\_\_  
\_\_\_\_\_  
(2) \_\_\_\_\_  
\_\_\_\_\_  
(3) \_\_\_\_\_  
\_\_\_\_\_  
(4) \_\_\_\_\_  
\_\_\_\_\_ (16a, b)  
(5) \_\_\_\_\_

86. List some of man's God-given prerogatives:

(1) \_\_\_\_\_  
(2) \_\_\_\_\_  
(3) \_\_\_\_\_  
(4) \_\_\_\_\_  
(5) \_\_\_\_\_  
(6) \_\_\_\_\_ (11b)

87. The trickery of Communist leaders assumes various forms: they

(1) \_\_\_\_\_  
(2) \_\_\_\_\_  
(3) \_\_\_\_\_



- (4) \_\_\_\_\_  
\_\_\_\_\_  
(5) \_\_\_\_\_  
\_\_\_\_\_  
(6) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_ (24a, b)

88. The Holy Father seriously cautions the rich, thus:

- (1) \_\_\_\_\_  
\_\_\_\_\_  
(2) \_\_\_\_\_  
\_\_\_\_\_  
(3) \_\_\_\_\_  
(4) \_\_\_\_\_ (18b)

89. List tools which Communism employs in its shrewd and widespread propaganda:

- (1) \_\_\_\_\_  
(2) \_\_\_\_\_  
(3) \_\_\_\_\_  
(4) \_\_\_\_\_  
(5) \_\_\_\_\_  
(6) \_\_\_\_\_  
(7) \_\_\_\_\_  
(8) \_\_\_\_\_ (8a)

### KEY

#### I

- |                        |                              |
|------------------------|------------------------------|
| 1. Pope Pius XI        | 6. All Believers             |
| 2. March 19, 1937      | 7. St. Joseph                |
| 3. Jesus Christ        | 8. St. Paul (1 Cor. 3:22-23) |
| 4. Carl Marx           | 9. St. James (1:22)          |
| 5. Blessed Virgin Mary | 10. Cicero                   |

## II

11. A	19. A	27. A	35. A
12. A	20. O	28. O	36. A
13. O	21. A	29. A	37. A
14. A	22. O	30. O	38. O
15. O	23. A	31. A	39. O
16. A	24. O	32. A	40. A
17. O	25. A	33. O	41. O
18. O	26. O	34. O	

## III

42. social	60. divinely-imposed
43. God	61. God-granted
44. Communism	62. (1) social justice (2) Christian love
45. unequal	63. (1) Christian order (2) Kingdom of Christ
46. opiate	64. social justice (2) Christian love
47. non-Catholic Press	65. (1) Quadragesimo Anno (2) Rerum Novarum
48. economic	66. (1) Social order (2) Christian Civilization
49. Communism	67. (1) peoples (2) system
50. moral sense	68. (1) reason (2) divine Revelation
51. gospel	69. (1) truth (2) justice (3) eternal values
52. liberal	70. (1) liberty (2) dignity (3) moral restraints
53. Christ Himself	
54. Creator	
55. class struggle	
56. Church	
57. common good	
58. Bolshevistic and Atheistic Communism	
59. Creator	

## IV

71. (1) detachment from earthly things  
(2) the precept of charity
72. (1) to bring them back to the Church and God  
(2) to show by word and example that the Church is a tender Mother to all who labor and suffer, and a constant, unfailing protectoress of Her children.

- 73. (1) an inner peace of heart  
(2) a cure of the ills oppressing humanity
- 74. (1) by contributing prudently and intelligently to the study of modern problems in the light of Catholic doctrine  
(2) by loyally and generously participating in the formation of new institutions, bringing to them the Christian spirit, the basic principle of order in society
- 75. (1) to foster in all classes of society an intensive program of social education adapted to the varying degrees of intellectual culture  
(2) to spread the teachings of the Church as widely as possible, even among working-classes
- 76. (1) aiding the priest in carrying the torch of truth  
(2) relieving grave spiritual and material suffering among those bearing anti-clerical prejudices or religious indifference
- 77. (1) to return to a more moderate way of life  
(2) to renounce the joys, often sinful, of the modern world  
(3) to forget self for the love of neighbor
- 78. (1) study-circles  
(2) conferences  
(3) lecture courses and various other activities demonstrating the Christian solution of the social problem
- 79. (1) a salary enabling them to secure proper sustenance, for themselves and families  
(2) the opportunity of acquiring a modest fortune and forestalling the plague of universal pauperism  
(3) the means of making suitable provision through public or private insurance for old age, periods of illness and unemployment
- 80. (1) renewal of Christian life  
(2) social study and propaganda

- (3) distrust of Communist tactics
  - (4) prayer and penance
81. (1) always remain "poor in spirit"
- (2) hold spiritual goods in higher esteem than earthly prosperity and pleasures
  - (3) remember, -misery, sorrow, and tribulation will be the portion, even of the most prosperous
  - (4) have Christian patience which comforts the heart with the divine assurance of eternal happiness
82. (1) preventing within its territories the ravages of an anti-God campaign
- (2) creating those material conditions of life without which an orderly society cannot exist
  - (3) being a model of prudence and sobriety in the administration of the commonwealth
  - (4) allowing the Church full liberty to fulfill her divine and spiritual mission
83. (1) expose the principles of Atheistic Communism as manifested chiefly in Bolshevism
- (2) indicate its method of action
  - (3) contrast with its false principles the clear doctrine of the Church in order to
  - (4) inculcate anew and more insistently the means of saving and better developing Christian civilization for the well being of human society
84. (1) by sacking and destroying as far as possible every church and monastery with their monuments of art and science
- (2) by banishing every remembrance of Christ and Christian civilization from the hearts of men, especially the young
  - (3) by vexing, persecuting and imprisoning laymen
  - (4) by exiling, condemning to forced labor, shooting bishops, priests and religious

85. (1) affirmed the real and universal brotherhood of all men of whatever race and condition
- (2) raised manual labor to its true dignity
- (3) fostered the establishment of charitable organizations, great guilds of artisans, and working men of every type
- (4) constantly warned against systems that hindered her work and salutary influence
- (5) Popes like Leo XIII vindicated for the workingman the right to organize
86. (1) life
- (2) bodily integrity
- (3) the necessary means of existence
- (4) tend toward his ultimate goal in the path ordained by God
- (5) association
- (6) possession and use of property
87. (1) pretend to be the most zealous promoters in the movement for world amity
- (2) establish, under various names, organizations and periodicals for diffusing their ideas into quarters otherwise inaccessible
- (3) try perfidiously to worm their way even into professedly Catholic and religious organizations
- (4) invite Catholics to collaborate in the realm of so-called humanitarianism and charity
- (5) at times make proposals perfectly harmonious with the Christian spirit and the doctrine of the Church
- (6) hypocritically encourage belief that Communism will respect liberty of conscience and not interfere with the practice of religion, if established in countries of strong faith and culture
88. (1) do not place your happiness in things of earth nor spend your best efforts in the acquisition of them
- (2) consider yourselves only as stewards of earthly

goods, being mindful of the account you must render of them to the Lord

- (3) value them as precious God-given means for doing good
  - (4) distribute your abundance to the poor
89. (1) pamphlets and reviews
- (2) cinema
  - (3) theatre
  - (4) radio
  - (5) schools and even universities
  - (6) public meetings international and local
  - (7) great financial resources
  - (8) gigantic organizations

#### TEST II

1. Who previously advocated the principles of dialectical and historical materialism, the substantial basis of communist doctrine? \_\_\_\_\_
2. Whose powerful intercession should Catholics implore to obtain efficacious aid for the Church against Communism? \_\_\_\_\_
3. Besides all Christians, what other portion of mankind does the Holy Father invite to join in the defense against Communism? \_\_\_\_\_

DIRECTIONS: Insert "A or "O" in the parentheses accordingly as you consider the statement Catholic or Communitistic doctrine.

4. ( ) Society is a natural means which man can and must use to reach his destiny.
5. ( ) Representatives of authority have the right to coerce man when he refuses without reason to do his duty.
6. ( ) Trifling charitable donations do not exempt one from the great duties imposed by justice.
7. ( ) Man cannot be exempted from his divinely-imposed obligations towards civil society.

8. ( ) The State has the dignity and authority of a vigilant and provident defender of both divine and human rights.
  9. ( ) The State is merely the political instrument by which the proletariat is oppressed by capitalists.
  10. ( ) All occupational groups should be fused into a harmonious unity inspired by the principle of the common good.
  11. ( ) The wage-earner is not to receive as alms what is his due in justice.
  12. ( ) Social justice imposes obligations upon both employers and workingmen.
  13. ( ) Racial antagonisms, political divisions and oppositions should be exploited.
- 
14. In our age unusual misery has resulted from the \_\_\_\_\_ distribution of the goods of this world.
  15. A powerful factor in the diffusion of Communism is the conspiracy of silence on the part of a large section of the \_\_\_\_\_ of the world.
  16. The precept of charity teaches us to see in those who suffer \_\_\_\_\_.
  17. The constitution and fundamental prerogatives of the family are fixed and determined by the \_\_\_\_\_.
  18. Modern Communists claim that the conflict which carries the world towards a classless society can be accelerated by fostering \_\_\_\_\_.
  19. Atheistic and Bolshevistic Communism aim to upset (1) the \_\_\_\_\_ and to undermine the very foundations of (2) \_\_\_\_\_.
  20. Communism is wrong because it is opposed both to (1) \_\_\_\_\_ and to \_\_\_\_\_.
  21. Two teachings of Our Lord have special bearing on the present condition of the human race:  
(1) \_\_\_\_\_  
(2) \_\_\_\_\_



22. Under the guidance of bishops and priests Catholic workmen have a twofold mission to fellow workers, strayed from God:  
(1) \_\_\_\_\_  
(2) \_\_\_\_\_
23. Members of Catholic Action should function in two ways:  
(1) \_\_\_\_\_  
(2) \_\_\_\_\_  
\_\_\_\_\_
24. To nullify Communist doctrine two things are utmost importance:  
(1) \_\_\_\_\_  
\_\_\_\_\_  
(2) \_\_\_\_\_  
\_\_\_\_\_
25. Social justice is violated as long as working men are denied:  
(1) \_\_\_\_\_  
\_\_\_\_\_  
(2) \_\_\_\_\_  
\_\_\_\_\_  
(3) \_\_\_\_\_  
\_\_\_\_\_
26. Certain remedies must be employed to defend Christ and Christian civilization from Communism:  
(1) \_\_\_\_\_  
(2) \_\_\_\_\_  
(3) \_\_\_\_\_  
(4) \_\_\_\_\_
27. The Holy Father admonished the poor thus:  
(1) \_\_\_\_\_  
(2) \_\_\_\_\_  
(3) \_\_\_\_\_  
\_\_\_\_\_  
(4) \_\_\_\_\_

28. By the encyclical, "Atheistic Communism," the Holy Father wished to do four things:

(1) \_\_\_\_\_  
(2) \_\_\_\_\_  
(3) \_\_\_\_\_  
(4) \_\_\_\_\_

29. Give five reasons showing that the Church through the centuries acted in conformity with her social doctrine: Christianity

(1) \_\_\_\_\_  
\_\_\_\_\_  
(2) \_\_\_\_\_  
\_\_\_\_\_  
(3) \_\_\_\_\_  
\_\_\_\_\_  
(4) \_\_\_\_\_  
(5) \_\_\_\_\_

30. List some of man's God-given prerogatives:

(1) \_\_\_\_\_  
(2) \_\_\_\_\_  
(3) \_\_\_\_\_  
(4) \_\_\_\_\_  
(5) \_\_\_\_\_  
(6) \_\_\_\_\_

## College Religion

### A CRITIQUE OF *PIVOTAL PROBLEMS OF EDUCATION*<sup>1</sup> BY REVEREND WILLIAM F. CUNNINGHAM, C.S.C.

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WILLIAM SANDERS

De Paul University  
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EDITOR'S NOTE: In the September number of the JOURNAL OF RELIGIOUS INSTRUCTION we wrote of *Pivotal Problems of Education*: "The volume is now practically complete. In its present set-up the book is in its third edition, each new edition includes additional and revised material. The author is eager for any criticisms that will be helpful in improving the work for its final appearance in print. The present reviewer believes that Father Cunningham's text is the finest piece of material available for use in Catholic colleges or Schools of Education presenting courses described as 'philosophy of education' or 'principles of education.'" *Pivotal Problems of Education* illustrates a type of learning experience that should be part of the educational background of every teacher of Religion.

*The Pivotal Problems of Education* by Father William F. Cunningham is the outstanding presentation to date of the Catholic point of view in education, and as such, it merits wide attention in Catholic colleges and should be eagerly read by secular educators who, for so long, have been looking for a comprehensive, intelligible statement of this point of view. Very frequently, Catholic educational writers impede the effectiveness of their work by approaching either of two unfortunate extremes. Some wax polemic against secular practitioners and theorists and have little space left

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<sup>1</sup> Reverend William F. Cunningham, C.S.C., *The Pivotal Problems of Education*. Notre Dame, Indiana: Notre Dame Bookstore, 1938.

for constructive suggestion; others, in their eagerness to be objective and present as much scientific data as possible, miss the goal which should be uppermost in their minds, the infusion of the Catholic spirit into their work. Too often the reader feels that the Catholicity of these works has been lugged in adventitiously. Father Cunningham avoids both groups; he makes an excellent survey of the principal features of American education, a task for which he is well fitted by his rich experience in educational work. He is critical, but understanding, for he knows American education from the inside, and he is progressive because his survey, criticism and constructive suggestions are illuminated by the systematic view with which his Catholicism endows him.

It should not be too much to say that the progress of his work beyond that of many secular writers lies in the fact that he gives positive direction to education where they are torn between dissenting opinions based on the particular biases for which their diverse educations and not too well disciplined thinking are responsible. A profusion of charts and diagrams clarify the thinking of the author and facilitate the comprehension of the reader. These time honored devices of the scholastic thinker, his ancient contribution to visual education, one might say, are employed most effectively here. The inadequacy of the seven cardinal principles of education has never been so convincingly challenged as in the chapter, "Fundamental Human Needs," where a comparative chart clinches a well handled verbal argument. There is no doubt that the author's statement of aims is logically the best substantiated one there is and the one that indicates most effectively the compelling qualities of these human needs, for they are stated in terms of the search for security. The search for security is emerging now in the minds of educators as the greatest human drive to be considered in education, but they do not know quite what to do with it. Should it be looked upon as the birthright of every child and be given to him immediately? Should he never know insecurity and failure? Should his education be guided only by the principle of trial and success? Many

"progressive educators", led by William Heard Kilpatrick, think so, but more thoughtful men feel that security is something for which one must struggle, helped by his teachers to its final achievement. This author believes that economic, civic and divine (religious) security are difficult goals toward which all students must be directed, and that the teacher's job is to guide and counsel him through the struggle. His body and mind are to be strengthened with knowledge and skill and his soul fortified by sanctifying grace. Such a program is the only infallible means to security of body, mind and soul. This is the philosophy of the strong man and the Christian, and its instrument is an education that will breed men and Christians.

The author's discussion of the problems of coeducation and sex education is guided by the Holy Father's encyclical, *On the Education of Christian Youth*. Coeducation arose in this country only as an expedient in higher public education, but it is often justified as though it were in accordance with a previously thought out plan. Father Cunningham shows that all the advantages of socialization seriously claimed for coeducation and all the advantages of intellectual achievement claimed for non-coeducation can be secured in a rational plan of co-recreation and segregation of the sexes in actual class room and laboratory activities, respectively. Mass personnel guidance is another phenomenon peculiar to American education, and its practice is based upon our tradition of always dealing with large numbers in the classroom. Group sex instruction is given in some colleges and secondary schools; that it is not respected is evident from the course being given such a name as "Smut I". The author shows how well suited to individual guidance the confessional is in its secrecy, intimacy and the selective, trained character of the counsellor, the father confessor.

Another advantage of the book is the care exercised in securing exact terminology; there are a few lapses in vigilance in this respect, but before final publication, they will no doubt be eliminated. For the most part, clarity of expression is definitely enhanced by a good definition of terms at the beginning of each discussion. For example, the discus-

sion of the laws of learning is excellent because the exact meaning of "law" in this connection is carefully delimited. In another place, the real meaning of "discipline," a concept much misunderstood and maligned in contemporary educational literature is established acceptably, although as the author discusses mental discipline, one feels that the exact construction he places upon that particular phrase is not certain. In Chapter IV he finds the fundamental drives of human conduct to be "urges" (acquired uses of structural potentialities) which involve learning, rather than instincts (native, unlearned patterns of response), but for some reason he continues to call these urges instincts, thereby confusing a very important issue through his oversight. In Chapter X, the terms, "ideal" and "appreciation" are not defined well. "Ideal" is defined through an analogy, hardly a scientific procedure, and "appreciation" seems only to apply to attitudes in consummatory artistic experiences. An ideal is much more than loyalty to an idea, and the attitude of appreciation must be developed in all of life's activities; it is as important in mathematics, science and grammar as in listening to opera or walking through an art gallery—perhaps more so. In the same chapter, the writer refers to "The Discipline of Toleration," by which he means the ability to suspend judgment. The two phrases do not mean the same thing at all. Toleration is passive, but there is nothing with a more active connotation than suspended judgment; it seems the preferable term. For the most part, however, the terminology is much more lucid than it is in most educational books.

The treatment of the philosophies affecting education in Chapter II may draw some fire. Naturalism is not sufficiently discussed. Humanism gets too much discussion and idealism is said not to merit any consideration (p. 23). Herman H. Horne is an idealist, a self-confessed Hegelian idealist, and certainly not a materialist—he is much more important for education than Irving Babbitt, Paul Elmer More or Louis J. A. Mercier, who are quite insignificant in American educational thought, and even suspect as philosophers in American philosophic circles. Idealism is not to be

passed over so lightly. Also, it is not the naturalism of Rousseau that affects education to-day, but the experimental naturalism of John Dewey, Boyd Bode, George Counts *et al.*, that must be considered. It would be well to consider such distinguishing concepts of experimental naturalism as the doctrines of emergent goals, growth, and the pragmatic scheme of values. Dewey regards goals as emerging from experience, as not fixed, but flexible. They are not beyond the individual, but are found in his very nature, for Dewey has no metaphysic beyond man. Every goal is but a means to a further goal; the goal of growth is simply more growth, nothing more. Values are purely instrumental and therefore changeable; there are none that may be regarded as fundamental. In line with this, an institution, an idea or a belief is good because it serves one's end; when something else serves one's end better, it becomes the good. These ideas, with their multiplicity of implication, certainly merit attention. If Dewey is the champion of naturalism, he is not guilty of many of the charges brought forth against naturalism in this chapter. He does not reject discipline, he is not biased socially (as charged erroneously by D'Hovre and Jordan), nor is he mechanistic. Some of his disciples, such as Kilpatrick, reject discipline, but the rigid disciplinary standards of Dewey shine forth in all of his writings. Others, such as V. T. Thayer and Harold Rugg, may be socially biased, but again, Dewey constantly refutes the inferiority of the individual to society. Watson and Thorndike are mechanists, but Dewey was among the first to refute the mechanism of the neural arc (1896). It is dangerous to lump together as Naturalists so many people with so very little in common with Dewey and then say in the bibliography that Dewey's *Democracy and Education* is the best statement of American naturalism. This chapter should be fundamentally reorganized and a more exact subordinate classification of naturalists or materialists attempted.

That the atomistic psychology of Thorndike is being challenged by an organismic view, more in accordance with the principles of rational psychology which is coming to the



fore even among materialists, is a point well taken by the author. In Chapter VI, where this is discussed, one would wish that the opposition between the elementalistic and the organismic points of view was made to stand out more clearly. Moreover, it is hardly accurate to say (p. 211b) that the *coup de grace* was handed atomistic psychology by Gestalt psychology. This latter is merely a rival theory, widely misunderstood and grossly exaggerated by educationists who are not psychologists. A theory receives its *coup de grace* from new evidence, not new theories. The new evidence in this case was uncovered by K. S. Lashley, a physiologist at the University of Chicago, while studying the neural mechanisms of the brain. In spite of Lashley's laws of equipotentiality and mass action explicatory of neural behavior, Thorndike's S—R psychology has not been completely discarded. As a matter of fact, his theory, with certain necessary revisions, is still going strong.

Perhaps this reviewer misconstrues the author's definition of human nature, but he hardly agrees with the dogmatic assertion that human nature cannot be changed (pp. 190-191). If education does not improve the nature of individual beings, thereby improving the society made up of them, which in turn makes for still greater improvement in human nature, it is not of much worth. We know it improves the intelligence quotient, therefore the active intelligence, and that it improves moral behavior; in fact the best education quite makes over the nature of its object. If the author means by human nature the essence of the human being, his potentialities as a human being, he is speaking of an abstraction that does not concern educators who when they discuss human nature, mean the nature of actual human behavior. This latter concept is more fruitful in determining educational procedure.

Also, this reviewer does not see the purpose of allotting the development of different disciplines to different fields of school activities as in Chapter X. This seems to contradict the doctrine of integration so ably set forth by the author. It seems that although the development of a specific discipline might be the predominant outcome of a cer-

tain activity, all disciplines must be sought in all activities. Any other procedure would lead to a compartmentalization in learning that is abhorrent to the author.

In conclusion, the author is to be complimented on his discussion of the organization of the educational system to fulfill its functions of preparation, integration and differentiation, implied throughout the book, but explicitly stated in Chapter XII. He has shown considerable acumen in criticizing the lack of direction in much of the reorganization of the entire educational system, particularly in the college. Well aware of the problems of American education in general, his understanding of the difficulties peculiar to Catholic education and his suggestions for meeting them show particular insight and mastery. His scheme will prepare for the natural life as well as for the supernatural life, for it neglects the development of neither the natural nor the supernatural virtues in favor of the other.

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#### DISCUSSION CLUBS FOR YOUNG PEOPLE

Discussion should be the whole atmosphere and technique of the religious classroom. In other words, what we need is less talk on the part of the teacher and more talk on the part of the students; less lecture and more reaction; less suffocating with words, words, words, and more response by an alert and participating class. The fact is that in many a religion classroom, we have talked our students into a state of coma. When religion classes take on the atmosphere of discussion, they will be approaching the ideal.

By Rev. Daniel A. Lord, S.J., "Discussion Clubs for Young People," *Proceedings of The National Catechetical Congress of the Confraternity of Christian Doctrine, St. Louis, Mo., October, 1937*, p. 272.

## Confraternity of Christian Doctrine

### METHODS IN TRAINING LAY-CATECHISTS

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REVEREND CORNELIUS B. COLLINS

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EDITOR'S NOTE: This is part of a paper presented by Father Collins, diocesan director of the Confraternity of Christian Doctrine for Providence, Rhode Island, at the recent Catechetical Congress in Hartford. Space does not permit the publication of Father Collins' introductory content in which he shows the need of qualified catechists.

Realizing this great need, His Excellency, the Most Reverend Francis P. Keough, Bishop of Providence, ordered the formation of a lay teacher institute in the different districts of the diocese. These were begun in the Fall of 1936 and have continued since. To facilitate the work and to obtain more uniform and effective results, the diocese was divided into eleven districts. Competent priests were chosen in each district to give courses in Apologetics, Catechetical Methods and Liturgy. Their work is aided by experienced lay teachers who give demonstrations in the practice of teaching religion, project work and visual aids.

The course in Apologetics covers in brief the following: The Nature and Attributes of God; the Most Blessed Trinity; the Creation of the World; Divine Providence; the Spirit World; Origin of the Human Race; Elevation and Fall of Man; Original Sin; The Immaculate Conception; Promise of a Redeemer and Preparation for His Coming;

Jesus Christ—the Promised Redeemer; Jesus Christ—True God and True Man and One Person; the Redeemer Continuing His Work in His Church; The Marks of the True Church; The Perpetuity and the Infallible Authority of the Church; The Church and the Bible; The Primacy of Peter and the Supremacy of the Popes; The Infallibility of the Popes; Invocation of Saints; Purgatory and Prayers for the Dead; The Sacrifice of the Mass; The Use of Religious Ceremonies Dictated by Right Reason; Indulgences; The Celibacy of the Clergy. In Methods the textbook used was *Course in Aims and Methods in Teaching Religion* by Sharp (Benziger). The Liturgy covers the Sacraments. The project work explained includes all the material necessary for carrying on the work in the different grades, I to IX. Posters, maps, flash cards, still and moving pictures are employed to impress teachers with the necessity of awakening the interest of the child before the actual work is done with the catechism. Time is taken to have experienced teachers give lessons using all the material necessary for a telling result.

It is found better not to have the instructions given in the individual parishes, but rather to bring the future catechists together at a central point in each district. In preparation for these meetings a notice is sent out to the pastors asking them to announce the opening of the course and the place where it will be given. The priest-visitors follow up with a visit to the pastors the notice sent to the latter from the Diocesan Office. A report is sent back as soon as possible to the Diocesan Director who then points out the work to be covered and the materials needed.

In Providence we ask particularly to have experienced public school teachers, both men and women, offer their services. This, of course, does not mean that we exclude high school graduates. Completion of high school is demanded for entrance into the course although we do at times admit to the course those good lay people who have given their services for many years to catechism work in the parishes. Ninety per cent of those certified or those preparing to be certified are public school teachers. However, we make it a

point in placing the teachers to have those of mature experience and higher training take over the burden of the work. The others, for the most part, take care of the prayer classes.

During the catechists' classes questions are asked by the instructors and difficulties are proposed by the teachers. The result of this is that the teachers become more articulate and more familiar with religious terminology. A strict attendance is kept so that one to be certified must attend at least fourteen out of sixteen weeks of the course. The course is divided into two parts, one extending from mid-October to mid-December, and the other, from mid-March to mid-May. Two forty-five minute periods are given each week. At the end of the course a general examination is given on the matter. When instructors have corrected the papers, the papers are returned to the class.

There are now 700 certified lay catechists in the diocese. In the course of preparation there are 550 who will finish the course in December. It is our aim to use in catechetical work hereafter only those who have been certified by the Bishop of Providence.

We know, of course, that in the short time given to the instruction of the catechist a complete knowledge of theology and the other subjects cannot be obtained. We do, however, give at least the essentials and clear up some personal religious difficulties that were imbibed in public institutions of learning. We direct the teachers in the matter of private study and clearly point out to them that they must not stop seeking information simply because the course is ended. As soon as we have a sufficient number of certified catechists for our present and immediate needs, it is understood that these will return to their respective centers in the diocese for further work in Church History, Holy Scripture and Liturgy.

We point out to the student-catechists, once we are content that their religious background is satisfactory, that all the learning in the world amounts to nothing in a catechist in whom an earnest zeal and true Christian character are lacking. They are taught that they must have the patience

of Christ and a deep sympathy for the Catholic children who attend public schools. It is vitally important that they remove from the child mind the notion that religion is something secondary in life because for him it unfortunately has to be separated from all his other studies.

The most effective work will be accomplished by those catechists who feel that they are teaching for Christ and through Him, because of their personal love for the Divine Master, who loved children so much and gave such proofs of His love during His public ministry. Only when they get beyond the mere mechanics of teaching and make the child feel their own love of Christ will they succeed in finally planting lasting seed in the young mind. The good that they do may never be seen in this life, but certainly the Lord will fructify their efforts and reward them beyond measure in the life to come for what they have done for these the least of His brethren.

## NOTES FROM THE NATIONAL CENTER OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE

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### VALUE OF DISCUSSION METHOD DEMONSTRATED AT CATECHETICAL CONGRESS

It may safely be said that of the great number of clergy, Brothers, Sisters, and laity who attended the sessions on Religious Discussion Clubs at the Fourth National Catechetical Congress, many came in doubt as to the value of learning doctrine by the discussion method and stayed to be convinced!

It is one of the innumerable quirks of human nature to believe that what is complex must necessarily be of value and what is simple must be worth little or nothing. Now the discussion method of learning religion is simplicity itself,—a hard won simplicity that has been achieved through the combined study and practical experience of the Discussion Club Committee of the National Center in cooperation with the directors of Confraternities of Christian Doctrine throughout the United States. As any teacher who has struggled over a lesson plan knows well, it takes a maximum amount of mental effort to make a simple explanation of a difficult subject. From the mass demonstrations of discussion club procedure given at the Catechetical Congress, we would say that the discussion method has achieved the success of simplicity, and that its simplicity was responsible for its success.

The discussion method is simple, so simple that persons who had never heard of a Religious Discussion Club before attending the Catechetical Congress at Hartford, were able to take part in the impromptu clubs that some forty leaders conducted in the numerous assembly rooms of the Bond Hotel.

Before a large audience the Chairman of Religious Discussion Clubs for the National Center, the Rev.



F. Gregory Smith, Diocesan Director of The Confraternity of Christian Doctrine, Denver, gave a demonstration of discussion club procedure. Following the demonstration, discussion club leaders representing many dioceses in the United States, requested volunteer club members from among the audience, and organized these volunteers into informal groups of eight to twelve persons. The "Model Lesson" upon which the demonstration was based, was taken from The New Testament Series, Syllabus II, The Life of Christ, Part I. Each person was provided with a copy of the text. The leader called upon one member to begin the reading, the other members followed silently. After each paragraph was read, the leader referred to the discussion aids, i.e., questions definitely related to the matter just read, and asked the group to reply.

The discussion aids in no sense represent an examination. The informality with which the leader asks the question of the group, thus allowing anyone to respond, and the fact that members keep the texts open during the questioning so that the response will be accurate, tends to relieve all embarrassment and tension on the part of members as to whether they will know the correct answer.

In the New Testament series, the readings are directly from the Holy Scripture, thus initiating the layman to a familiarity with the "original records" of Christianity. Following a season in a Religious Discussion Club in which the New Testament has been used, many lay persons have developed the practice of reading from the Scriptures every day.

The rich possibilities of the Religious Discussion Club as it might function in a parish, in a school, or in the home are hardly tapped. Those who have been engaged in such clubs, either in sponsoring them or as members, may be inclined to believe that they are well known. But religious discussion clubs, despite the fact that they exist by the thousands, are still scarcely tried.

When a "roving reporter" at the recent Catechetical Congress heard a Sister remark to her companion, "A Reli-

gious Discussion Club would be splendid for our Alumnae," or a priest remark to another priest, "The Religious Discussion is certainly built on parish lines,"—then one realizes that there are still many groups, many parishes to which the religious discussion club may be introduced.

The remark of the priest, noted above, is one of the most significant of those heard concerning the Religious Discussion Club. The Religious Discussion Club is built along parish lines. It is all embracing; it is not intellectually or educationally exclusive. It makes for a closer religious spirit among the parishioners; it quickens the pulse of parish life. A parish with ten, twenty, thirty, fifty (a hundred and fifty is not unusual in a large parish) religious discussion clubs, meeting once a week for eight or ten weeks in the fall and again in the spring, and united in the study of The Life of Christ, in the Liturgy, or the Ceremonies of the Mass, is a parish united in religious thought.

While the expressed purpose of the religious discussion club is "to develop among the laity in general a mastery of expression in religious thought so that they may present truths of faith as intelligently and interestingly as they state secular facts and policies, there is a deeper purpose in which the Church is necessarily keenly interested. It is not knowledge alone that the Church seeks for her children; it is a more practical living of the Faith that is theirs. At the end of each religious discussion club meeting, the attention of the members is drawn to the "Religious Practices" which are suggested by the subject discussed at the meeting. We may say that the attention of the members is drawn; it is up to each member whether he or she will resolve to make the advocated practise a part of daily life.

Sometimes we are so engrossed with the machinery of organization and procedure that we forget the idealism that is back of every worthwhile activity. But the Discussion Club sessions at the Catechetical Congress did not neglect the idealism for the machinery of organization. The enthusiasm of those present at the discussion club sessions gave promise that those who were there would go back to their

parishes and homes alert to the need of what Our Holy Father, Pius XI has called an "apostolate". . . . "The Apostolate is one of the duties inherent in Christian life. . . . No one may remain inactive, and as each receives, he also must give."

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#### THE CONFRATERNITY QUESTION BOX

- Q. *As there are a number of non-Catholics within our parish boundaries, our unit of The Confraternity of Christian Doctrine is endeavoring to interest many of these in "inquiry classes." When our Fishers held a meeting after a house-to-house-canvass they discovered that they had had the common experience of being asked by interested non-Catholics: "What books on the Catholic Religion would you suggest that a non-Catholic read?" A comparison of notes showed that the answers of the Fishers differed widely, and, unfortunately indicated an unfamiliarity with apologetic literature. Would you suggest a list of readings that would be especially helpful to non-Catholics?*
- A. The above inquiry has received a special reply. We open the question to readers of the JOURNAL OF RELIGIOUS INSTRUCTION because we believe that each of our readers has in mind a book or books that would provide an answer to the above inquiry. The JOURNAL OF RELIGIOUS INSTRUCTION will welcome suggestions from its readers.
- Q. *I was impressed by the demonstrations of Model Lessons given at the Fourth National Catechetical Congress and as I have a group of first year college girls helping me in the Sunday School, I wondered if such model lessons could be found in print.*
- A. The Confraternity of Christian Doctrine of Los Angeles publishes Model Lessons for the first and second grades. The National Center of The Confraternity of Christian Doctrine has "Model Lessons on The Commandments in General," available for the third and fourth grades.

- Q. *I am considering a correspondence course in religion to reach the boys and girls of high school age in our rural section. Are there any such available?*
- A. Religious Correspondence Courses have been conducted in rural areas with an encouraging degree of success. The pastor may conduct the course himself or may assign it to members of The Confraternity of Christian Doctrine. One instruction with test exercise is mailed to the pupils each week. Religious Correspondence Courses on the Sacraments (The Means of Grace) and the Commandments (The Way of Life) may be procured from St. Anthony's Guild Press, Paterson, N. J. For further details on the organization and procedure of Religious Correspondence Courses we refer you to page 73 of *The Manual of the Confraternity of Christian Doctrine*.
- Q. *A group of mothers in our parish is interested in the Parent-Educator program of The Confraternity of Christian Doctrine. Is there any literature available that will help them?*
- A. In a number of dioceses where the Confraternity of Christian Doctrine has been organized, diocesan directors are forming Parent-Educator groups. The interest of the Father, as well as the Mother, is urged in the important work of giving the child religious training in the home. For the procedure of organizing such a group we refer you to your diocesan director of Confraternity or to the *Manual of The Confraternity of Christian Doctrine*. We also suggest that you procure, through the National Center of The C. of C.D., the *Parent Educator. New Series, Vol. I. Parental Responsibility*.

## Theology for the Teacher

### THE VIRTUE OF HOPE

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Unlike the virtue of Faith which affects man's intellect, the virtue of hope modifies his will. Through hope man relies upon the power of God to give him eternal life and the means by which it is to be obtained. As in all other virtues we can distinguish between the virtue and the act of Hope. The former as we have said is a permanent quality, the latter is a transitory action or motion. Both, however, tend toward the same object and have the same motive or reason.

Hope in general is one of the five passions of the irascible appetite and is common to both men and brutes. A rabbit for instance, running from a dog hopes to escape; the dog hopes to catch him. Needless to say this is not what we mean by supernatural hope, since hope of this kind is confined entirely to the material order. In the intellectual or spiritual order there is something that corresponds to the passion of Hope. This is proper to man since he alone among material beings is endowed with reason and free will. Thus men hope for wealth, honors, happiness. All the foregoing do not pertain to the order of grace but to the order of nature. Hence no supernatural virtue is required. When, however, we speak of eternal happiness which is beyond

man's natural power to obtain, then we are confronted with a good that is the object of supernatural or infused virtue.

Supernatural Hope means first of all a desire for eternal happiness. Man naturally wants to be happy. So fundamental is this human tendency toward happiness that it is impossible for man to want to be unhappy. Because of this natural tendency there is no need in the natural order for any virtue so that man can will happiness in general. We have said before that virtues are required only when the faculty in which they reside is in some way or another indetermined or free. There is, therefore, no natural virtue of hope but only a supernatural one, for to incline toward or desire supernatural happiness, such as the eternal vision of God, is beyond the natural power of man. There is required, therefore, the help of God in order that man desire salvation. This help is given partially through the infused virtue of Hope.

Now we cannot desire what we do not live. Hope then includes love. The love of hope is, however, not to be confused with the love of Charity. There are two kinds of love. One person may love another because of the good that is derived from that love for himself. In such a way a man might love his banker from whom he expects to obtain a loan. On the other hand one person may love another because of his goodness regardless of the good that is obtained from him. This is the love, for instance, that parents have for their children. Thus man may love God because He gives eternal life or he may love Him because God is infinitely good in Himself. The first is the love of Hope; the second the love of Charity. This distinction is also the basis for the difference between perfect contrition and imperfect contrition or attrition.

Hope, therefore, means love. To love is to tend toward or to will that which is good just as to hate is to refuse or turn away from what we apprehend as evil. Love is independent of the presence or absence of the person or object which is loved. Thus both a rich man and a poor man may love wealth. A mother loves her children whether they are at home with her or in distant lands. Hope, however, is

not merely love. It is also desire. Desire differs from love in this that it presupposes the absence of the object of love. A rich man, while he may love wealth, cannot desire the wealth he has already. The rich man is said to *enjoy* wealth. In the same way we can speak of the love and desire of God. While love of God belongs both to the people on earth and to the blessed in heaven, Hope and desire pertain only to those who have not yet attained their eternal reward. The saints enjoy the vision of God. Men and women on earth and the souls in Purgatory desire it and hope for it.

While Hope includes desire it is not identical with it. We can desire many things for which we have no hope. This difference arises either because the object of our desire is easy to obtain or on the contrary because it is impossible. Hope, therefore, means the desire for something that is difficult yet not impossible to obtain. For example, we can say that a man in good health may desire to step out of doors, we can hardly say he hopes to do so. An invalid confined to bed may, however, hope to perform such an act in the near future. Thus hope differs from mere desire in that it supposes an object that is difficult. If, however, that difficulty is so great that the object of one's desire is impossible or almost impossible of achievement, there arises not hope but despair. Hope and despair include desire because the object is regarded as good. If that object is also regarded as possible, even though difficult, man continues to tend toward it through hope. If it is considered impossible man turns away from it, not because he ceases to look upon it as good but because it appears to him impossible and therefore useless to attempt.

These general philosophical notions of hope can be applied also to the supernatural order. The object of the virtue of Hope is principally eternal salvation. Secondly, it extends also to the forgiveness of sin, the help of God's grace and in general to all the means that are necessary for salvation. All these things are evidently good and hence are properly the object of desire. No one can regard eternal happiness as evil in itself. Hence no one can hate it. Some, however, pay little attention to it, because they are too much concerned



with the attractions of this world. Some would be happy if there were no eternal life or eternal punishment and would be content if death meant annihilation. These people are guilty of the sin of sloth, which is one of the capital sins and the source of many other evils.

In general, however, we can say that nearly all men desire eternal happiness. Some merely desire it; others hope for it; still others despair of obtaining it. Now our eternal salvation is not easy to obtain. Indeed, if man were left entirely to himself he simply could not obtain it. However, it is not impossible if man relies on the infinite power of God. What is impossible to man left to himself becomes possible for him through the power and assistance of God. What man of himself would necessarily despair of obtaining he hopes to obtain through the grace of God. The omnipotence of God, who is ready and even anxious to help us as He has promised, is, therefore, the motive or formal object of Hope, the reason namely why we expect eternal life and the means to obtain it.

Some theologians say that the formal object of Hope is the goodness, fidelity and promises of Almighty God. The thomistic teaching is, however, as we have expressed it. In either case the formal object of Hope is identical with God Himself. Hope is, therefore, a theological, not a moral virtue.

If we regard salvation as impossible, we are guilty of the sin of despair, which is the worst sin against the virtue of Hope. Only those who are already condemned to hell have reason to despair. If man during life commits this sin he puts himself in their class. Despair is also a most dangerous sin because it opens the door to many others and may easily lead to final impenitence. By despair and also by infidelity the virtue of Hope is driven out of the soul: despair, because it is contrary to Hope itself, and infidelity, because it is contrary to faith, which is a necessary prerequisite for the virtue of Hope. Hope is not lost, however, by every mortal sin, as is the case with sanctifying grace and charity. Even great sinners may thus retain habitually some vestige of the supernatural which some day may stand them in good stead.

While we must not consider salvation as impossible of attainment, we are not to regard it as something easy, either because we have confidence in our own natural power to obtain it or because we so rely on the power of God as to disregard the need for our own cooperation with divine grace. In either case we are guilty of the sin of presumption. While presumption is a serious sin it is not so grave in itself or in its effects as the sin of despair. Sometimes presumption includes the sin of heresy also, if a person actually believes that his cooperation is not necessary or that there is no need for the grace of God. The first is the error of Martin Luther that faith alone suffices, the second the error of the Pelagians.

The virtue of hope is absolutely necessary for salvation, both for adults and infants since the state of sanctifying grace is impossible without it. The act of Hope is necessary only for those who have attained the use of reason. Children should be taught to make these acts frequently as well as the acts of faith and charity, so they will not neglect them in after life. They should not, however, recite them merely by rote, but some attention should be given to the meaning of the prayers they are saying. For this reason, I think it well to give a brief analysis of the act of Hope as it appears in the catechism. This will also help to clarify the foregoing points.

Oh, my God relying on thy infinite goodness and promises (formal object or motive of Hope. As we have said, this is merely an opinion as many theologians say that the motive of Hope is the Divine Omnipotence.) I hope to obtain pardon for my sins, the help of Thy grace (the secondary material object of Hope, i.e., the means by which eternal life is obtained) and life everlasting (the primary or principal object of hope) through the merits of Jesus Christ my Lord and Redeemer (the meritorious cause of all supernatural aid. Thus presumption or reliance on our own natural power is excluded.)

Faith and Hope are dispositions necessary for Charity about which we shall speak in the next article.

## New Books in Review

*A Course in Religion, Workbook Two—Jesus the Redeemer; Guide Book Two—Jesus the Redeemer. A Course in Religion Workbook Three—Jesus the Good Shepherd; Guide Book Three—Jesus the Good Shepherd.* By Rev. Alexander P. Schorsch, C.M. and Sister M. Dolores Schorsch, O.S.B. Chicago: Archdiocese of Chicago School Board, 1938. Net price 25c (workbooks); 50c (teachers' manuals).

Those who examined the first editions of this course in Religion will without doubt desire to make an examination of these revisions of the second and third grade books made in the light of extensive and careful experimentation. The Table of Contents in the Guide books illustrate their thorough and concrete character. The work of the second year treats of the following sections: Jesus Begins His Public Life; Jesus Found His Church; Jesus Proves He Is God; The Passion of Jesus Approaches; Jesus Suffers and Dies; Jesus Christ Gains the Victory. The third year has the sections: What We Must Do To Be Friends of Jesus; We Must Believe in Jesus; Jesus Forgives Sinners; Jesus Institutes Sacraments That Forgive Sins; Jesus Will Judge All Men.

The Guidebooks contain not only informational material in the form of exploration, presentation, and assimilation questions, but also guide-sheets for character formation, lists of new words as they occur in the Workbook, correlated poems, picture lists, and hymns.

In the Workbooks the informational material appears in

activities. The sections, the semesters, and the year end with appropriate review activities. There are also review activities of the subject-matter of previous years. One general review is a catechism activity in the form of questions and answers. For memorization, the Workbook contains poems, quotations, and doctrine pertinent to the units.

Each Guidebook and Workbook aims at four main objectives: the understanding and remembering of our Religion; the habit of appreciating it; the habit of practicing it; and the habit and inclination to make it the subject of conversation and, on proper occasions, to explain or defend it. The course has for secondary objectives: systematic enlargement of the vocabulary; training in writing and speaking; development of taste for good literature, pictures, and music.

The time chart in the guidebook on pages 6-7 indicates a month by month division of the material under the headings of: Unit Titles, Liturgy, Bible History, Prayers and Hymns. The reader's attention is called to the inclusion in these revised editions of stories from the Old Testament and content dealing with the Liturgical Year. They are developed and systematically presented through activities in the Work-books. The authors of *A Course in Religion* have made every effort to make Religion the principal and integrating factor of the curriculum.

The classroom technique, inserted into each guidebook, has been made very concrete, giving in great detail the procedure on each day of the unit teaching cycle; and throughout each guidebook there are teaching helps in the form of Notes for different classroom situations. Doctrine is systematically chosen for memorization; in the guidebook it is italicized and in the workbooks boxed. Interest in each cover design is heightened through its detailed interpretation and its attachment as a teaching aid to the general reviews. The objective of each year has been so written and divided that it might serve also as a preview to the sections. Page one hundred and twenty-five, *Guidebook Two* and page one hundred and forty-one of *Guidebook Three* show the careful studies made by the authors in the vocabularies of the texts.

*Answer Wisely.* By Martin J. Scott, S.J. Pp. vii+308. *Teacher's Manual for Answer Wisely.* Pp. 56. Chicago, Illinois: Loyola University Press, 1938. Price \$1.35 list (manual free with classroom order).

Written for students of fourth year high school and college groups this volume has for its aim "to prepare the young for lives of intelligent, loyal, and active Catholicism." The author, from his personal experience, selects twenty-four topics that he believes are most necessary for Catholics of today. The *Teacher's Manual* says: "The purpose of *Answer Wisely* is to give students an intelligent working knowledge of those facts concerning the Church which are most vital in our own day. A purpose kept constantly in mind was to give the student, not merely a bookish knowledge of the matter, but rather a realization of the nature and purpose of the Catholic church." Another aim of the text is to furnish the student with data for meeting the ordinary inquiries or objections of the present day concerning the subjects treated. The *Teacher's Manual* suggests several methods for the use of the book. At the close of each chapter in the text there is a detailed summary and points for discussions. *The Teacher's Manual* summarizes the answers for these points for discussion. The appendix of the volume contains selections from the Encyclicals on marriage, Christian education of youth and reconstruction of the social order. The following are the author's chapter headings: I. Religion; II. Jesus Christ; III. Personal Devotion to Christ; IV. The Gospels; V. The Foundation and Mission of the Church; VI. Loyalty to the Church; VII. Early Persecutions and the Martyrs; VIII. The Growth of the Early Church; IX. The Church and the Barbarians; X. The Middle Ages; XI. The Reformation; XII. The Church Today; XIII. The Existence of God; XIV. The Immortality of the Soul; XV. The Church and Science; XVI. Evolution; XVII. Dangers to Faith and Morals; XVIII. Confession; XIX. Holy Communion; XX. Prayer; XXI. Marriage; XXII. Vocation; XXIII. Home and Parish Duties: Catholic Action; XXIV. Business and Politics.

*The Sacramentals.* The Catholic Action Series of Discussion-Club Textbooks. A Study of the Origin, Nature, and Proper Use of the Sacramentals of the Church by Charles J. McNeill. Wichita, Kansas: Catholic Action Committee, 1938. Vol. 1, No. 4. Price 25c.

This booklet is the fourth in the Catholic Action Series of Discussion Club Textbooks, presenting sixteen lessons each with its discussion outline and suggested practices.

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*The Faith in Practice.* Catholic Doctrine and Life. By Fr. Philip Hughes. New York: Longmans, Green and Co., 1938. Pp. viii+286. Price \$2.00.

Teachers and advanced students will appreciate this volume. The author himself has described it as "an exposition of the leading points of the Catholic Faith in relation to the Catholic's spiritual life." This JOURNAL would like to recommend *The Faith in Practice* not only for its intrinsic work but as illustrative of a method of presenting Christian Doctrine in the schools. The author makes no attempt at defending doctrine or demonstrating truths of proofs. He shows, however, "what the Catholic Church says Catholicism is, and he states the doctrine as the source of the Church's spiritual life."

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*A Manual of the Catholic Religion*, in Three Parts. A Religious Textbook for Advanced Students. Part Two—The Love of God. By Rev. Charles R. Baschab. San Francisco: Text Book Publishing Co., 1938. Pp. 397. Price \$1.50.

Part One of this series of texts deals with "The Knowledge of God;" Part Three will treat of "The Service of God." The following chapter headings are indicative of the author's organization of subject matter. I. Human and Divine Love; 2. Divine Grace and God's Love for Man; 3. The Nature of Sanctifying Grace; 4. The Divine Virtues

and the Gifts of the Holy Ghost; 5. The Sacraments, the Channels of Grace; 6. The Sacraments of Incorporation; 7. The Medicinal Sacraments; 8. The Social Sacraments; 9. The Holy Eucharist; 10. The Eucharistic Sacrifice; 11. Prayer and Man's Love for God; 12. The Holy Liturgy; 13. Christ, God's Supreme Gift of Love to Man and Man's Supreme Gift of Love to God. The author begins each exposition with the question and answer form. Explanations, however, vary from one to several pages in length, offering content that recognizes the needs of college youth intellectually, morally and spiritually.

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*In the Service of God.* Translated by Sister Mary Charitas, S.S.N.D. Edited by Edward A. Fitzpatrick. Milwaukee: The Bruce Publishing Company, 1938. Pp. xvii+188. Price \$1.50.

This volume offers fifty-two meditations, one for each week in the year, emphasizing the importance of spiritual formation in the training of the teacher-in-service. *In the Service of God* is presented in four parts with the following titles: I. The Vocation of Training; II. Sanctification of the Christian Teacher; III. Sanctification and Education of Children; IV. The Teacher in Her Relations with Her Fellow Men. Each meditation gives: (1) points to consider; (2) colloquy; (3) self examination material; (4) resolution material and (5) a guiding thought. The volume emphasizes a very important fact, the need of spiritual development in the teacher.

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*A Dream of Christmas Eve.* By Anastasia Joan Kirby. Illustrated by Janet Robson. Paterson, N. J.: St. Anthony Guild Press, 1937. Pp. 20. Price 35c (postage extra).

This is a delightful booklet. We have read it many times to our small relatives. We know teachers and parents will like it, too. The author tells her story in verse, in one of



those meters that children love. Santa Claus, the little Lord Jesus, animals, wisemen, shepherds, Mother Mary in heavenly blue, and "dear old Saint Joseph so kindly and true" are all in the dream. We like to have the Divine Babe and Santa together; so many things in modern life are conducive to put Santa in the child's foreground of attention, with no mention at all of the Infant Savior.

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*The Power of Love. A Story of the Second Mile.* By John A. O'Brien. New York: The Paulist Press, 1938. Pp. 63. Price \$1.00.

The title of this small book explains its content. Religion teachers will find in it a point of view that is frequently neglected in formal education, one, however, that should receive more generous attention in the development of Christian character.

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*Proceedings of the Eighth Biennial Convention of the National Catholic Alumni Federation, Boston, Massachusetts, 1937.* Chicago, Illinois: Arthur J. Hughes, President, 332 S. Michigan Avenue, 1938. Pp. 112.

The following topics treated at the Eighth Biennial Convention of the National Catholic Alumni Federation will commend this volume to readers: The Catholic Church and American Democracy; The Spiritual Ideas and Ideals of American Democracy; The Threat to Democracy from Without—Communism and Fascism; The Threat to Democracy from Within; American Democracy and the Return of Religion. Without doubt the faculties of Catholic colleges will be interested in the briefer presentation of the following topics: The Catholic Graduate in the Intellectual Life of the Community; The Catholic Graduate in Public Affairs; The Catholic Graduate in Parish Activities; The Catholic Graduate in the Civic Life of the Community; The Catholic Graduate in Civil Life.

*My A-B-C.* Text and Illustrations prepared by Marcella Conrad. New York: The Paulist Press, 1938. Pp. 32. Price 10c; \$6.00 per 100.

Parents particularly will be interested in this pamphlet, easy to use with the small child and pleasing and wise in content.

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*Home.* Text and Illustrations prepared by Marcella Conrad. New York: The Paulist Press, 1938. Pp. 32. Price 10c; \$6.00 the 100 (postage extra).

This pamphlet, written for the small child, offers first lessons in Christian living, making the home at Nazareth and the Child Jesus comprehensible and imitable to little boys and girls of today.

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*Infancy-Hidden Life.* "As It Is Written Series," III. By Francis P. LeBuffe, S.J., New York: The America Press, 1938. Pp. 63. Price 30 (by mail 35) cents each. 25c each for 12 or more (postage extra).

This series of prayer books develops the Gospels of the great feasts of the year according to St. Ignatius "second method of prayer." The present volume uses the Gospel accounts of the Circumcision, the Presentation, the Flight into Egypt and the Finding in the Temple.

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#### BOOKS RECEIVED

Baschab, Rev. C. R. *A Manual of the Catholic Religion* in Three Parts. A Religious Textbook for Advanced Students. Part Two—The Love of God. San Francisco, California: Text Book Publishing Co., 21 Washburn St., 1938. Pp. 397. Price \$1.50 each.

*In the Service of God.* Translated by Sister Mary Charitas, S.S.N.D. Edited by Edward A. Fitzpatrick. Milwaukee: The Bruce Publishing Co., 1938. Pp. xvii+188. Price \$1.50.

Koesters, Rev. Ludwig, S.J. *The Church: Its Divine Authority*. Translated by Rev. Edwin G. Kaiser, C.P.P.S. St. Louis, Mo.: B. Herder Book Co., 1938. Pp. xiii+342. Price \$3.00.

LeBuffe, Francis P., S.J. *Infancy Hidden Life*. "As It is Written" Series, III. New York: The America Press, 1938. Pp. 63. Price 30 (by mail 35) cents each. 25c each for 12 or more copies (postage extra).

Long, Valentine, O.F.M. *They Have Seen His Star*. Paterson, N. J.: St. Anthony Guild Press, 1938. Pp. 130. Price \$1.50 (postage extra).

McNeill, Charles J. The Catholic Action Series of Discussion-Club Textbooks. *The Sacramentals*. A Study of the Origin, Nature, and Proper Use of the Sacramentals of the Church. With an Introduction by Rev. Leon A. McNeill. Wichita, Kansas: Catholic Action Committee, 424 N. Broadway, 1938. Pp. 52. Price 25c.

Rauscher, Rev. John J., S.M. *Poems on the Litany of the Sacred Heart*. New York: Benziger Brothers, 1938. Pp. 72. Price \$1.25 net.

Schorsch, Rev. Alexander P., C.M. and Schorsch, Sister M. Dolores, O.S.B. *A Course in Religion, Workbook Two—Jesus the Redeemer; Guide Book Two—Jesus the Redeemer. A Course in Religion Workbook Three—Jesus the Good Shepherd; Guide Book Three—Jesus the Good Shepherd*. Chicago: Archdiocese of Chicago School Board, 1938. Price 25c (workbook); 50c (teachers' manuals).

Scott, Martin J., S.J. *Answer Wisely*. Pp. xii+322. Teacher's Manual for *Answer Wisely*. Pp. 56. Chicago, Illinois: Loyola University Press, 1938. Price \$1.35 list (Manual free with classroom order).

#### PAMPHLETS

Brennan, Rev. T. J., S.T.L. *God's Year and the Church's Year*. Huntington, Indiana: Our Sunday Visitor Press, 1938. Pp. 22. Price 5c postpaid; \$3.00 per 100, plus transportation charge.

Code, Joseph B. *The Spanish War and Lying Propaganda*. New York: The Paulist Press, 1938. Pp. 48. Price 5c each; \$3.50 the 100, \$30.00 the 1,000.

Conrad, Marcella. *My A-B-C*. Text and Illustrations. New York: The Paulist Press, 1938. Pp. 32. Price 10c; \$6.00 per 100.

Dennerle, Rev. George M. *The Child at Mass*. New York: The Paulist Press, 1938. Pp. 24. Price 5c; \$3.50 the 100; \$30.00 the 1,000.

Dolan, Albert H., O.Carm. *All the Answers About Marriage and Birth Control*. Englewood, N. J.: The Carmelite Press, 55

Demarest Ave., or 6401-13 Dante Avenue, Chicago, Illinois, 1937. Pp. 24. Price 10c.

Dolan, Albert H., O.Carm. *Enjoy the Mass. The Mass Explained by Questions and Answers.* Englewood, N. J.: The Carmelite Press, 55 Demarest Ave., or 6401-13 Dante Avenue, Chicago, Illinois, 1937. Pp. 39. Price 10c.

Jerome Jaegen. A Saintly Layman, Engineer, Army Officer, Banker, and Mystic. Edited by the Jaegen-Society, Treves, Germany. Translated from the German by Rev. George Jaegen. Huntington, Indiana: Our Sunday Visitor Press, 1938. Pp. 15c; \$6.50 the 100.

Kramer, Herbert George, S.M. *God's Man of Affairs.* St. Louis, Mo.: The Queen's Work, 1938. Pp. 45. Price 10c.

LeBuffe, Francis P., S.J. *Pondering in Our Hearts.* St. Louis, Mo.: The Queen's Work, Inc., 1938. Pp. 48. Price 10c.

McGarry, William J., S.J. *The Mystical Body of Christ.* With Reference List for Study Clubs. New York: The America Press, 1938. Pp. 29. Price 10c.

Mauer, Rev. S. J. *Training Your Child.* From Infancy to Maturity. Huntington, Indiana: Our Sunday Visitor Press, 1938. Pp. 53. Price 5c postpaid; \$3.00 per 100, plus transportation charge.

O'Brien, Rev. John A. *Can America Stay Out of War?* Removing the Breeding Grounds for International Strife. Huntington, Indiana: Our Sunday Visitor Press, 1938. Pp. 35. Price 5c postpaid; \$3.00 per 100, plus transportation charge.

O'Brien, Rev. John A. *The Church and a Living Wage* with an Outline for Study Clubs. Christianizing the Social Order. Huntington, Indiana: Our Sunday Visitor Press, 1938. Pp. 39. Price 5c postpaid; \$3.00 per 100, plus transportation charge.

Von Den Driesch, Rev. J. *Perfect Contrition.* A Golden Key of Heaven. With Preface by Rev. A. Lehmkuhl, S.J. Translated by Rev. Th. Slater, S.J. New York: The Paulist Press, 1938. Pp. 32. Price 5c; \$3.50 the 100.